A Fiery [illegible]

OF

KING

OF

SERP

SHEW

The [illegible]nts Eternal [illegible]

Serpents M[illegible]

PROVI[illegible]

VVhat is *God*, and *Devil*; *Good* [illegible]
and *Hell*; *Salvation*, and [illegible]
Death; the *Re*[illegible]
ment; *Ever*[illegible]
Eternal; [illegible]

Being a Reply to [illegible]
Intitled, *A Blow* [illegible]
between *Richard* [illegible]

[illegible]ith many [illegible]

By [illegible]

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Michael opposing the Dragon;

OR,

A *Fiery Dart* struck through the *HEART* OF THE KINGDOM OF THE SERPENT

Shewing the Saints eternal glory over the Serpents misery.

CHAP. I.

A Preface in answer to what hath been said against the Title of the Book, wherein is discovered the Woman and her Seed, and the Devil, and flood of black water cast forth to devour them; what it is, how cast forth, and by whom.

Men and Brethren,

Eeing that not onely one, but many of the Ministers of *Christ*, ... joyntly concern'd to aid & assist each other (as in the ... executing of me, (so) in the forming & framing ... that railing black Book ... answer to the Book intituled, *A Blow at the Serpent* ... some of your Ministers of *Kent*, and my ...

all of you, as to one, I shall return this my Answer to your Answer, by which you occasion this my further writing, which will be more for the clearing, vindicating, and confirming that for truth, which you account error against your judgement; and by which your judgement will appear the more erroneous; for ye have but made me some work to work upon, thereby to discover more your error, and to lay the truth more open against your Opinion.

First, In your Book you charge that for heresie and blasphemy (on my part) which is against your Opinion, and which you believe not, neither understand to be truth; but I shall say with *Paul*, *That in the way which you call Heresie, do I worship God*; and so do all true Christians in whom the spirit of God is manifest in opposition to the spirit of Error, to know God in truth, and do not rail against, nor revile others, as you do; which spirit of God you by your railing language discover not to be in you, but rather the spirit of error, and walk not by the Rule of Christ; For Christ though he was reviled, yet he reviled not again; and when he contended for the truth, though with the Devil, yet he brought no railing accusation against him, as you do against me; and it may be you suppose me to be a Devil, because by me you are tormented, for the Devil is a tormentor; and if you through me be tormented, then you make me so to you, because your spirit cannot endure me, nor the things I declare; and therefore contrary to the example of Christ, you do thus rail at me in your Book; but such language will not profit them that hear it, nor give peace to them that use it, it being not of God, but the Devil; so saith *James*, this spirit of bitter envying and strife *descended not from above, but is earthly, sensual, and devilish; for where envying and strife is, there is confusion and every evil work*, and in these things, saith *Jude*, they corrupt themselves; in which I shall not imitate you with my Answer to you; but in the meekness of Christ, and with love and zeal to him, I shall contend for him, and the truth revealed by him.

Acts 24. 14.

1 Pet. 2. 23. Jude 9, 10.

Jam. 3. 14, 15, 16.

First then, in answer to the Title of the Book, you say,

That

That instead of a Blow at the Serpent, it is a blow of the Serpent, because (you say) it casteth forth a flood of black Water to destroy the Woman and her Seed.

I answer that, consider therefore what the Woman and her Seed is, and also the black Water, and see who is guilty of casting it forth, you or me.

First then, the Woman is Sion, the Church and people of God travelling to be delivered of a man-child; and the Seed is Christ, or new-Man, which is the man-child formed in them, which they travel to bring forth in the spirit, in newness of life; signified by the Virgin *Mary* bringing forth Christ vvho after the spirit vvas to be manifest in men, as after the flesh he was in her; wch thing I delare for, & which you oppose against. And the Flood of black Water which is cast forth to destroy them, is the malice and wrath of the Devil, vented forth by men of a bitter, envious, devillish spirit, that do persecute, revile, and speak evil of the spiritual appearances of Christ in his people, that giveth unto them rest and peace in the Lord, which they that perseeute, know not, and therefore they would devour it, and them; and because they cannot prevail, they are in great wrath, as the Devil was, which is the Devils coming down amongst them; but as the Earth helped the Woman then, and swallowed up the flood of the Serpent, so do the Power of the Earth (in a measure) now help the Lords people against the wrath of men.

1. *Iohn* 16. 20, 22. *Rom.* 9. 22, *Eph.* 5. 25. *Gal.* 4. 19. *Isa.* 7. 14. *Rev.* 12. 12, 16.

Secondly, That whereas the Book entituled, *A blow at the Serpent*, is written to appease wrath, you say it stirs up wrath both in men, & also in God, against that Land where Hereticks are.

I answer, That it seems you know it, and therefore speak it; and doth not this then manifest wrath to be in you? and whence cometh wrath, but of the Devil? And if God be angry, it is with those that are so easily stirred up to wrath, whose anger you apprehend; and I do not, for to me he is all love, and dwells in love, and will not (where he is in any man) give place unto wrath, but by his withdrawing his love, wrath appears; and if he appears not in love to you, it is because you do not so know him; for behold, he cometh out of his place to punish the Indabitants of the Earth; and *O be to them*, saith *John*, *for the Devil is come down am*

1 *Iohn* [illegible] *Isa.* [illegible]

them in great wrath, because he hath but a short time.

3. Thirdly, you say I suffer not for the testimony of Jesus, but for dishonoring the Name of Jesus.

But I answer, That before you can know the Name of Jesus, you must know Jesus himself to be spiritually form'd in you, declaring God to you, and then he will teach you his Name, which will be to you a new Name, which no man knows but he that hath it, and by which you would see yourselves made new in Christ, and to have put off the old man, with all his corrupt deeds of pride, envy, and malice, as a flood of black Water, and to have put on the new man the Image of God, Christ Jesus, created in righteousness and true holiness, of humility, meekness, and love, as Rivers of living Water, and of light and love, hating and speaking evil of none, though differing from you in their judgments, but in peace reconciled to all, concerning which I shall leave you to examine your own consciences; for know you not how *that Jesus Christ is in you except you be reprobates?* and if Christ be in you, you will love the appearances of Christ in any, though under various forms of Religion, of Christ manifest in them.

4. Fourthly, You say, It was not the Devil, but the magistrate that cast me into prison.

I answer, We read in Scripture that the Devil shall cast men into prison; but we finde not that any Gospel-Magistrate that had learned Christ, did ever cast any man in prison for conscience towards God, but the Scripture is wholly against it; onely they who have drank in some of this black Water, they cast men into prison.

5. Fifthly, You bid me repent and be converted, least I go from this prison, to the prison of the damned, out of which (you say) there is no redemption.

I answer, That any word of exhortation to repent of an evil, is good; but to repent of that which you would I should, (to wit, the truth which you know not) were an evil repentance, & to go from hence into the prison of the damned, as you say, I fear not being already redeemd from thence, therfore your assertion therein is false doctrine, and some of the black

Water, to say that from thence there is no redemption, and is that which you find not in Scripture, but God saith, That he will *bring out the prisoners from the prison; and them that sit in darkness, out of the prison-house;* and saith *David, The Lord looseth the prisoners, and thou wilt not leave my soul in hell.* And therefore I fear no worse a prison then what your Magistrates have already laid me in; for in Christ I know my self delivered from all slavish fear, and fear none but God, through which I love him, serve and obey him; and though you are so cruel, and will have no redemption, yet God is merciful, and will redeem his people, yea, from the worst of prisons, even Hell it self, for which he hath given Christ for a ransom, yea, and not for some men onely, but for all men, to be testified in due time; therefore for you, though not yet testified to you, which is more then you will say for me; & therefore you do not as you would be done by, neither do you yet witness this redemption. So much in answer to what you say of the title of the Book, next the Book it self.

Isa. 42 7
Psal. 34

Hosea 13 14
1 Tim 2. 6

CHAP. II.

How the Divine Nature is united to the humane Nature; and of Christs taking mans sinful nature, guilt and corruption upon him, without being defiled by it: How he by living and suffering in it, sanctifies it; and how man in it is to be sanctified, without heresie to say it.

IN your Answer to the Book entituled, *A blow at the Serpent*, you begin and go on with railing, and call the Book a Labyrinth of Errors, and the things therein contained, cursed Heresies, not allowed of by God; and you say that a more dangerous Wolfe or Heretick (then I) hath not been in the Church since the dayes of the Apostles, till this time; but I by proving the things you call errors, truth, shal thereby prove you in an error, and make you guilty of what you charge me. Indeed I can bear your words, and do believe that since the Apostles times there hath not been many that hath more contended for the clear truth of Christ (the Apostles held forth against errors brought in by false Ministers

to

to make a trade of preaching) then I have done, and therefore with them I ſhall be contented to ſuffer the like reproaches as they did, to be counted a heretick and a blaſphemer for the truths ſake, as they were, for ſo was Chriſt and them accounted, and ſo muſt all that will live godly in Chriſt Jeſus, and not after mens form of godlineſs.

But ſeeing your judgement is no better to diſcern of hereſie from truth, but muſt revile and ſpeak evil of the truth you know not, and call that hereſie and blaſphemy which you underſtand not, you your ſelves may ſpeak hereſie in your raſh contending againſt that you know not, in your pretended zeal, unawares to you, as the Enemies of truth did in the Apoſtles times, who perſecuted to death Chriſt and them, for the truth they maintained, and knew not what they did; for had they known Chriſt, they would not have crucified him; therefore he ſaith, *Father forgive them, they know not what they do*; who were alſo his own people. And *Paul* when he was an enemy to the truth, and perſecuted it, he after he was converted to the truth, ſaid he did it ignorantly, through unbelief; and ſo may you ſay if God ſhould convert you to believe in Chriſt; therefore (ſeeing your judgement is ſo weak) to what you object againſt as hereſie already ſaid by me, and what I ſhall further ſay to confirm it for truth, I ſhall leave with the converted Chriſtian, and judicious Reader, to compare with the Scripture, and his own experience, both in this my Anſwer to your railing Book, and alſo the Book of Diſputes between the Miniſters and me you rail againſt, entituled, A *Blow at the Serpent*.

The firſt thing then you declare for hereſie, is, You ſay I ſhould ſay, *The Divine nature was united to the ſinful nature of man*. What I ſaid, is in that Book plain enough written, if you underſtand it, which is, That he, even that Chriſt of God, the great myſtery of godlineſs, which from everlaſting, or before the works of old was ſet up, to declare and reveal unto men God dwelling in fleſh, took mans ſinful nature upon him, to live, dye, and live again in it, and thereby ſanctifie and cleanſe it from all ſinfulneſs of the fleſh; and ſure if mans nature had been holy before, there had been no need of him to take it upon him to make it holy; but

while

while men were in their ſinful blood, then was the time of Gods love with them, to come to them, to ſanctifie and cleanſe them; and then did he unite himſelf to them, that they might be made pure by him, to be for ever pure in him; and ſo according to your concluſion it may be ſaid, and yet no hereſie, That the Divine nature ever was, and ſtill is united to man, elſe what means this Scripture, which ſaith, That foraſmuch as the children are partakers of fleſh and blood, Jeſus Chriſt took part of the ſame, and therein made man a partaker of his nature, which is without ſin; and there is given unto us many ſweet and precious promiſes, which are all *Yea*, and *Amen* in Chriſt, whereof we are all made partakers of the Divine nature, even we ſinful men, that were ſinful, that we might be holy as he is holy. But becauſe you ſee not theſe promiſes fulfilled and made good to you, by Chriſt in your ſouls, to change you, you ſee not the Divine nature united to you, nor the union with God, and ſo long you deny Chriſt to be come in the fleſh, even in your fleſh, and make your ſelves an Antichriſt, Heb. 2. 14

But you ſay, That every child begotten of its father, is begotten into the ſame guilt and corruption of nature; but Chriſt was not ſo begotten by man, and he took (you ſay) upon him the ſubſtance of the Virgin *Mary*, but not the guilt and corruption of the ſubſtance.

But I ſay, and as you in effect ſay, That in as much as the Virgin *Mary*, the Mother of Chriſt, in whoſe nature Chriſt was conceived, was begotten of ſinful man, ſo ſhe was alſo ſinful, and repreſented the whole Maſs of ſinful nature; and Chriſt took not the nature without the ſin, elſe to what purpoſe ſhould Chriſt take mans nature upon him, and leave the ſin behind him with man, as you ſay he did? Then were man ſtill in his ſins, and never the better for Chriſt coming in the fleſh; but he took ſin, even the very guilt and corruption of nature upon him, as all can witneſs that believe in him, elſe what means theſe Scriptures, *He hath laid upon him the iniquities of us all, and he was touched with the feeling of our infirmities; and he his own ſelf bare our ſins in his own body on the Tree.* Sure you are not read in the Hiſtory of the Scripture, Isa. 53 1 Pet. 2. 24

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as you are not in the Myſterie, that you deny theſe things which are ſo openly manifeſt; but the Virgin *Mary* was ſinful when the Holy Ghoſt came upon her, and the power of the Moſt High overſhadowed her, and the Man Chriſt Jeſus conceived in her; and he took part of the ſame nature which ſinned, with the ſin in it, that he might ſuffer in that nature, by the ſame Law that diſcovered ſin, and was broken by ſin, and ſo looſe the ſin of it through ſufferings, and through ſufferings he was made perfect; for he that hath ſuffered in the fleſh, hath ceaſed from ſin til when he, was not without it, though he yeilded not to it: yet was he tempted as we are, but having the Divine nature with the humane, he reſiſted the temptation, and ſo was without ſin, for he knew no ſin; ſo though we live in the fleſh, yet we are not to know ſin, as Chriſt did not, but the ſame mind as was in Chriſt Jeſus, is to be in us: And this may be ſaid without its being either hereſie or blaſphemy to ſay it.

And Chriſt by riſing and living in our nature, in the regeneration and new birth, doth ſanctifie and cleanſe it, and preſent it in himſelf, and as himſelf, ſpotleſs and blameleſs before the Father, having neither ſpot nor wrinkle, nor the leaſt ſtain of ſin remaining in it, for he is mans ſanctification; and this is done by the divine nature uniting it ſelf to the ſinful nature, while ſinful, to make it God-Man, even but one Chriſt without ſin, to be to all manifeſt in due time for the changing of their vile bodies, and making it like unto his glorious body while they live upon the earth, which is no hereſie to ſay; but becauſe you ſee not this work done with you, you believe it not, and therefore have not the witneſs in you, that ſhould bear witneſs to it, but do deny it; for he that believes, hath the witneſs in himſelf; and he that believes not, makes God a lyar, for God ſaith he hath done it, and man till he believes, he ſaith he hath not done it; and it ſeems you know not the Chriſt that is to dwell in mans nature, onely you read of the Man Chriſt Jeſus in fleſh, in which Chriſt in ſpirit was manifeſt to dwell for the ſalvation of that fleſh; and him you talk of, as you have read of him, but you know not Chriſt in ſpirit and truth, that was

from

from eternitie, and is to be in you, to teach, redeem and ſave you, as he was in the man Chriſt Jeſus, and therefore you underſtand not what is ſaid of him by thoſe that do know him, for Chriſt is the great myſtery of godlineſs, which is more then a man of fleſh and blood, elſe how can he be ſaid to be in men? and this is that Chriſt in ſpirit that was from eternite, that was given to the Prophets, and deſcended into the lower parts of the earth, even mans ſinful nature, and from thence aſcended far above all heavens, to receive a fulneſs, that he might fill all things, and comes again the ſecond time by revelation into man, without ſin unto ſalvation for man, as to me is made manifeſt, and therefore I ſpeak and write it.

CHAP. III.

Of the Father begetting and ſending the Son, and the Son proceeding forth and coming from the father into mans nature, but one thing:

AGain you ſay tis an error, to ſay the Son proceeded forth from the father, yet you ſay he was begotten of him (and came forth from him) but ſure to deny the one and affirm the other is an error in you, and you would ſeem to find fault where is none, but in ſeeking to diſcover errors in others, you diſcover your own errors; ſure if a child be begotten of, and do come forth from his father, he may be alſo ſaid to proceed from his father; but this proceeding according to the Popiſh Tenent, you apply only to the Holy Ghoſt, and the Son to be begotten, but I ſay that the Son being begotten by the Father, did alſo proceed from the Father, as a child doth from him that doth beget him, and the Holy Ghoſt proceeds from them both, ſo ſaith Chriſt; *The Holy Ghoſt whom the Father ſhall ſend in my name, and whom I will ſend from the Father, he ſhall bring all things to your remembrance, both of the Father and me, and unite the Father, Son, and all men together in one with them, that have received it, of that which ye have* Joh. 14. 26. Chap. 15. 26.

hard from the beginning ſhall remain in you, ye alſo ſhall con-
1 Iohn 2.24.25 *tinue in the ſon and in the father, and this is the promiſe which*
he hath promiſed even eternall life, but becauſe you have not this
1 Iohn 1.1.2.3. *Holy Ghoſt, you know not how the ſon proceeded from the father,*
nor your ſelf from the ſon, nor the Holy Ghoſt from them both,
and ſo long ſee not your union with God, and have not received
this promiſe which is eternal life, which was that, that the
Apoſtles preached and beleived; And in this you have ma-
nifeſted your own ignorance of God, for Chriſt ſaith, *I*
Iohn 8 42. *proceeded forth and came from God, neither came I of my ſelf, but*
he ſent me, and ſaith he, *I came forth from the father, and am*
come into the world, and as thou haſt ſent me into the world, ſo
Iohn 17.18. *have I alſo ſent them into the world, and for their ſakes I ſanctifie my ſelf, that they alſo might be ſanctified through me*; and
the Prophets of old ſaith, *unto us a ſon is given, and God hath*
ſent his only begotten ſon into the world (he hath not only be-
Iſa. 9.6 *gotten him but ſent him, he was part of him, the ſame with him, he*
came forth from him) that whoſoever believeth on him ſhould
not periſh, but have everlaſting life; but it ſeems you believe
not on him to have proceeded from God, therefore you
deny him, and your own ſalvation by him, which is be-
cauſe you have not known him, neither ſeen him, and ſo
your own errors and ignorance of the truth, is diſcovered
by your ſelf, in indeavouring to confute the truth, and of
ſuch that would not beleive this as you would not, Chriſt
ſaith, *Why do you not underſtand my ſpeech, becauſe ye cannot*
hear my word, you are of your father the Devil, & the luſts of your
Iohn 8.42. 43. *father ye will do, he was a murtherer from the beginning, & abode*
44.55.3 *not in the truth, becauſe there is no truth in him; when he ſpeak-*
eth a lye, he ſpeaketh his own, for he is a lyer and the father of
it, and becauſe I tell you the truth ye believe me not; This ſaid
Chriſt to the Jews, and this ſay I to you.

CHAP. IV.

Of the Scriptures being an Allegory, how, and what is meant by it.

AGain you call that an error to ſay the Scripture is
an Allegory, and which you ſay overthrowes the
whole

whole history of the Bible, the creation, redemption, and salvation of man.

I Answer, that you may read of the creation, redemption, and salvation, &c. in the history of the Bible, but til you know the the Allegory, and understand it in the mistery, you know not your benefit by it, and are not made partakers of it, for the Allegory is the spiritual sense of the Scripture; as when Christ in the history is said to be a rock, a stone, a fountain, a high tower, a temple, a door, a vine, and a shepheard; it is not such as we call so, and may visibly see, but he is spiritually so; therefore it is an Allegory, for another meaning is in it; and when the Scriptures speaks of heaven, earth, elements, sun, moon and stars; as in this, *The heaven shall be set on fire, the earth shall be dissolved, the elements shall melt with fervent heat, the sun shall be ashamed and turned into darkness, the moon shall be confounded and turned into blood, the stars shall fall from heaven, and withdraw their shining*; 'Tis not meant as men carnally suppose of these things they call so, and do visibly behold, but in this there is a mistery, and a spiritual sense to be understood, therefore it is an Allegory; *And we* saith the Apostle, *look not at things that are seen, for they are temporall, but wee look at the things which are not seen, for they are eternal*; and the last day, or day of the Lord in which these things shal be accomplished, is also an Allegory, even a great mistery, and a spiritual meaning, as is also in many other things, for one day is with the Lord as a thousand years, and a thosand years as one day, and the whole Scripture is called both Law and Gospel, the first and second covenant, and they both are included in the Scripture; and as they are an Allegory, so is the whole Scripture; even in the history of the *Kings*, and *Acts* of the Apostles may be an Allegory; but *Paul* saith, speaking of *Hagar* and *Sarah*, a type of the two covenants of whom *Ishmael and Isaac* was born, one the bond-womans Son, & the other the free-womans son, which things saith *Paul* are an Allegory, for these are the two covenants, the one from *Sinai* & the other from *Sion*, & the Allegory do not overthrow *Gal.* 24.

the hiſtory, as you ſay it do, no more then the two covenants do *Hagar* and *Sara*; but doth fullfil it, of which there is more ſaid in anſwer to the firſt Article againſt me in the blow at the Serpent, therefore I paſs here.

CHAP. V.

No error to ſay all men ſhall be ſaved in due time, ſeeing God ſaith he will that all men ſhall, with ſeveral Scriptures hunted to prove it.

AGain, you call it an error, to ſay all men ſhall be ſaved, but becauſe it is ſo fully anſwered in the blow at the Serpent, I ſhall ſay the leſs here, only this, that God ſaith he will have all men to be ſaved, and come unto the knowledge of the truth, and if he will have it ſo, who then
1 Tim. 2. 4 can reſiſt his will that it ſhould not be? and we uſe to ſay, *thy kingdom come, thy will be done, on earth as it is in heaven*, and Chriſt ſaith he gave himſelf a ranſom for all, and taſted death for every man, for that all were dead in ſin and
Heb. 2. 9. treſpaſſes, that they might henceforth live unto him, and
2 Cor. 4. 14. 15. which was to be teſtified in due time to them, and God
1 9 was in Chriſt reconciling the whole world to himſelf, not part of them but all, even the whole world, not imputing unto them their iniquities, & Chriſt makes interceſſion with the father for the whole world, not for ſome, but for all, and is a
1 John 2. 1. 2 mediator for all that ſinneth, and will ſeek and ſave all that *Adam* loſt; therefore no error to ſay it, and whatſo-
Rom. 5. 12. 18 ever any man ſhall ſay againſt it is to no purpoſe, for the purpoſe of God ſhall ſtand; but more of this in the next.

CHAP. VI.

Of Hell and Hell fire, and the word Everlaſting what it is, and the continuance of it, how and when men are in Hell tormented, and how long, and of God a conſuming fire there, with anſwer to ſeveral Scriptures concerning it.

AGain, you call it an error, to ſay there is redemption out of hell, even for the Devils you ſay being not excepted. I Anſwer

I Anſwer, that though much be already ſaid in anſwer to this point in the blow at the Serpent, yet I ſhall ſay more, that from that Hell which the Scripture ſpeaks of, there is redemption, for all men, except for the Devil, death and hell, for he will ſay to death and hell, give up the dead that is in them, which is ſpiritually to be underſtood, and not literally, which hell the ſoul while the body is in, while it is ſhut up under wrath, from the preſent enjoyment of Gods love, as *David* was, who ſaid unto God, thou wilt not leave my ſoul in hell, but thou wilt take me out of the pit, out of darkneſs in the deep, wherein I am caſt, ſhut up, and cannot come forth, thy wrath lyeth ſo hard upon me; and God will ſay unto death; *O death I will be thy plague! O grave I will be thy deſtruction!* and all men ſhal be redeemed from it, and for any Scripture that ſaith out of Hell there is no redemption, there is none, but only your own ſayings to deceive the people, and if from death and Hell there be no redemption for men, then there is nothing men need to be redeemed from, and the word redemption is uſed in vain, but I do not ſay the Devil ſhal be redeemed, though you ſay I do, for he and all his Angels with him, and that death and Hell which man is redeemed from, ſhal altogether with the Devil be caſt into the lake of fire and brimſtone, to be devoured and ended; this is the ſecond death.

Rev. 20. 13, 14.

Pſal. 88.

Hoſ. 13. 14.

And whereas you ſay the fire of Hell is to burn the Aſſyrians and Babylonians that have been litteraly ſuch (exempted from all other men) I deny, for all men are and have been ſuch ſpiritually, and tis not meant of mens perſons, ſouls nor ſpirits, nor any thing that is of God, that Hell fire ſhal conſume, and their torment to be without end, and they ended by it, no, but the cruel Aſſyrians and Babylonians, Satan and his Angels ſinns, and all miſeries that have been mans enemies, ruling and raigning in men to, oppreſs and terrifie the ſouls and ſpirits of men within them, and by which one man oppreſſeth and puniſheth another, againſt which Chriſt will come in a flame of fire, and deſtroy with the breath of his mouth, vvhich *Iſaias* ſaith

Page 10.

ſaith, *as a ſtream of brimſtone doth kindle and feed Hell fire, and as a mans life in the body no longer lives to overcome death, which would deſtroy life but while it breaths*, ſo the beath of
Pag. 9. the Lord as a ſtream of brimſtone do maintain him to be a fire, conſuming all things that would oppoſe him in men for mens redemption.

But you to prove that out of hell, from the devouring fire of God preſence, there is no redemption of man you do ſay, but not prove, that as the ſheep hath everlaſting life, ſo the damned hath everlaſting puniſhment; and that it is an error in any you ſay, to ſay that the word everlaſting do ſignifie ſuch a diſpenſation, or adminiſtration of God to man, and that it hath an end, yet you ſay the old teſtament and covenant do type and ſhadow out Chriſt to come, then the type and ſhadow muſt end in the ſub-
Pag. 16. ſtance, and things typified, and yet was it ſaid to be everlaſting, and therefore in that ſame everlaſting hath an end; this you may not deny.

And to make void this aſſertion of yours, againſt redemption out of Hell, (though it be ſufficiently proved againſt you in the blow at the Serpent) that the word everlaſting do ſignifie to have an end, as the covenant of circumſicion, and of the works in the old Law, which was ſaid to be everlaſting, had, as your ſelf confeſſeth, yet God afterwards made a new covenant; as alſo the preiſthood of *Aaron* was ſaid to be everlaſting, and yet God afterwards appointed another preiſt-hood; and one everlaſting in that ſenſe with men, is ſaid to ſucceed another everlaſting, as one adminiſtration ſcuceedeth another, and as one covenant ſucceedeth another covenant; the new, the old: and we are ſaid to be changed from everlaſting to everlaſting, as diſpenſations or adminiſtrations of God leading us into a kingdom without end; and 'tis ſaid that the everlaſting mountains ſhall be ſcattered, and the perpetuall hills ſhall bow; ſo things ſaid to be everlaſting with
Hab. 3. 6. men we ſee do ceaſe, and things ſaid to be everlaſting ſhall have an end, ſo had the firſt covenant and preiſt-hood in the moral Law, which *Abraham* after the fleſh was under,

according

according to the conditions, which notwithſtanding he having faith, his faith was counted to him for righteouſneſs, (though he were under that covenant and did alſo circumciſe) that the promiſe, even Chriſt, to all the ſeed of *Abraham* might not be by the firſt covenant, which is of works, but by the ſecond which is of free grace, and of which the firſt was but a type, and was to ceaſe in the coming of the ſecond, in that manner and form; ſo is one everlaſting ſwallowed up into another everlaſting, which ſhall never have an end; even ſo is vvrath ſvvallovved up of love and hell of heaven, for in the enjoyment of love, wrath is ſealed up in the enjoyment of heaven, hell is loſt and forgotten, and in the enjoyment of the tvvo covenants the firſt is ceaſed, and God is the end of all things, yea he is even the firſt and the laſt; and there is nothing everlaſting or eternall to be without end, but only God in his ovvn eſſential being, vnited and created; and the eternal being of God hath with men many changes, for there is nothing certain upon earth that is viſible or made with men, but only Gods eternal decree, which abideth in him, or made or brought forth.

And novv God, to that which is himſelf, or of himſelf in man, he is eternal life, and this life in God eternal fire, which to that which is not of him (but of man or the Devil in man, and is ſomthing elſe beſides him) he is eternal puniſhment, being that fire that purgeth the evil from the good, and men or the ſheep of Chriſt, vvhile they believe not in God, but do follovv their ovvn inventions, doing the vvorks of the Devil, they are goats and damned from the good, and ſo long through fear are under eternal puniſhment, which is God taking vengeance of ſin, for he that beleives not is condemned already, and the damned are in hell, or the helliſh ſtate, puniſhed with everlaſting deſtruction, from the preſence of the Lord and glory of his power, ſo that he himſelf who is eternal fire, is their everlaſting puniſhment, becauſe they obey not his Goſpel; but though the wrath of God, or that of God which may appear to be ſo by reaſon of ſin, be as eternal as God in God, yet that men may not eternally be in it, for every thing made

2. *Theſſ.* 1. 9.

or

or created hath but it's time in any thing according to ſenſe; therefore men may not be alwayes tormented, ſo as to be without end, and there is nothing eternal to be without end but God, and a ſpirit out of a body, and without being in bondage to ſomthing in a body, may not be ſenſible of puniſhment, but our God is a conſuming fire, and the wicked are coſumed by him.

At the report of which fire of God, you ſay you tremble, that thus puniſheth and tormenteth the wicked, while they are imbodyed in ſinful fleſh; then 'tis becauſe you fear it, and the fearful ſhall have their part in the lake of fire and brimſtone, therefore while you fear it you are ly- *Rev.21.8.* able to receive it, but when men are converted from Idols, from following their own inventions, and from doing the works of the Devil, to believe in the true and living God, and be turned from darkneſs to light, and from fear into love, they are no longer under wrath and fear of eternal puniſhment, but through beleiving they have laid hold on eternal life, even that life which is eternal, and having received it, the wrath of God with them is then turned into his love, and the ſorrows of Hell into the joys of Heaven, and ſo they have obtained their redemption out of Hell; but you ſay you tremble to hear that God ſhould be a devouring fire in Hell, 'tis becauſe you are helliſh and cannot ſtand before him, yet you will grant he is there, and the Scripture ſaith it; but, you would take from him a property of him, which is proper to him, that is to be a fire there, that ſhall devour his enemies, and where ſhal he devour them but in Hell? for Hell is the devouring place, and if the breath of God be the brimſtone, himſelf is ſure the fire, and he as one that is every where is ſtill in motion, going his circuit over his creation, and there is nothing hid from his heat, which heat doth cheriſh the good and conſume the evil, and all things that is helliſh and devilliſh is terrified at him and conſumed by him, as that which is *Pſal.19.* heavenly rejoyceth at him and is received by him, who is preſent with them in the torment; and you, alſo ſay as alſo ſaith the Scriptures, that men ſhal be tormented with

fire

fire and brimstone in the presence of the Lamb; and this torment is in hell, so also is the Lamb, else how are they tormented in his presence; and the fire that torments them is the wrath of God, and of the Lamb, from which men in these dayes do seek to hide themselves, when they obey not the Gosel of the Lord Jesus Christ, who shall be punished with everlasting destruction from the presence of the Lord, and God himself prepared hell for the Devil, &c. Rev. 14. 10

Next, you to prove that hell torment shall have no end with men, you say it is a worm which never dyeth, so is God, he is without end, and his terrors against sin and corruption (as devouring worms, to devour gnaw & eat up the body of sin and death in men, till it be no more) shall remain; therefore saith *Iob, my flesh is cloathed with worms, the arrows of the Almighty are within me, the poyson whereof drinketh up my spirit; the terrors of God do set themselves in array against me, his Archers compass me round about, & he cleaveth my reins in sunder*; So terrible is God by his first covenant, at which *Moses* did exceedingly quake and tremble; and he is as a fire which never goeth out, that the Israelites when they came neer unto mount *Sinai*, where the Lord was, and did but see the smoake of the fire in which God descended upon it, they were afraid of him, and the mountain it self did quake at him, and you fear you say to hear of him, then 'tis because you are in opposition to him, and while any thing doth oppose him and is afraid of him, (as the Devils they quake and tremble) he as a consuming fire comes against it to consume it, and so he may be said to be the worm which never dyeth, and doth devour, as he is a fire that never goeth out, but burneth up all things that is against man, that man might be saved, which is as by fire, and which you understand not; therefore wait till you do. Iob 7. 5. Iob 6. 4. Iob. 16. 13. Esa. 33. 14

And whereas you say that when I speak of *Davids* being in hell, while he lived in the body on the earth, I understand hell locally; I say you understand not me, nor what you read concerning it.

So you alſo ſay concerning the torment of theſe that worſhip the beaſt and his Image, that becauſe the ſmoake of their torment is ſaid to aſcend up for ever and ever, you ſay it ſignifies perpetuitie to be without end, but I ſay you underſtand not that Scripture, for the ſmoake of their torment aſcending up for ever and ever, is the rage of the torment aſcending up againſt the Saints, and alſo is, that they had no reſt day nor night; during the time or times they were to be tormented, and were under torment; but the ſmoake or pain of their torment was alwayes, yet not that it ſhall be alwayes, for God will ſtop their rage againſt the Saints: *and the poor you have alwayes with you*, ſaith Chriſt, yet that doth not follow they ſhall be with them without end; and what difference is there between the word alwayes, or continually, or for ever, or everlaſting, or perpetuall? ſure all one; and we find they all in a ſenſe do end, for we read that mans heart is evil continually, and yet man hath an end, and the evil of his heart hath an end when Chriſt is manifeſt in them; and God is ſaid to create in man a new heart, and mans heart is ſanctified by the Lord, therefore the evil of mans heart ceaſes, and as ſin and evil hath a beginning and ending, ſo hath the puniſhment for ſin, and every thing that hath a beginning hath an ending; and hell had time of preparing, therefore ſhall it have a time of decaying; ſo hath all the torments of hell but man while in it hath no reſt from it; and ſo the ſmoake of their torment, is ſaid, did aſcend for ever and ever, but not that it ſhall aſcend for ever and ever, as never to have an end, but during the time of it there was no reſt in it day nor night, no not fore an hour, as when it rained forty dayes and forty nights at *Noahs* flood, there was no ceſation of raining, no not for a day nor an hour, but rained alwayes the time appointed; ſo a man alwayes in pain, and having no eaſe during the time of his ſickneſs, he calls it an everlaſting pain, yet when his ſickneſs is ended, his pain is ended alſo; and becauſe when the nights are longeſt, we uſe to ſay it is a long night, or a long time, or any thing that may ſo appear with

Pag. 16.

Gen. 6. 5.

with men, we eſteem long; doth it therefore follow it ſhall never ſhorten? no, but all things created or made with men on earth are full of changes, and have their times, beginnings and periods, and change of courſes, and there is nothing ſure, certain, nor of continuance, or unchangeable, nor unchangably in any thing, but God in his eſſence, where he and all things in him remains unchangeable, the ſame with him without beginning and without end.

And therefore the long continuance of things with men, are often ſaid to be for ever and ever, when in the mi'dſt there appears no change; ſo from the time that mens torment begins, to the time that it ſhould end, there is no reſt ſaid to be, but the ſmoake of their torment aſcended up for ever and ever, till they as brands were plucked out of the fire, as was *Joſhua* (a type of the Church and of Chriſt,) plucked out of his filthineſs, corruption and miſery; and ſo from the torment of fire; and as ſome are taken from it, others come into it, generation after generation; but as men, and all things with men, except Gods love, are changeable and ending, ſo is their torment, but God and all things with him is unchangeable, ſo is the fire that torments them, but it is only the love of God that is unchangeable with men, when they ſee it not. *Jude* 22. 23 *Joſh.* 3:12.

Next you charge me with an error, for ſaying Chriſt locally deſcended into Hell, I ſaid it not, 'tis your miſtake, but you Miniſters have ſaid it, for you look upon a corporal Chriſt, as alſo upon a local Hell, and you have alwayes in your Creed, ſaid that he deſcended into Hell, ſo ſay I, but not locally, but ſpiritually to redeem all that were there, and them that are and ever ſhall be there, elſe what doth Chriſt go there to do? And becauſe I ſay Chriſt deſcended into Hell, to redeem thoſe that were there, you ask me a queſtion, if the Devil and the damned be any of the ſheep of Chriſt, for whom he laid down his life; I anſwer, that (the Devil excepted) he laid down his life for all men; therefore for the damned, and they are damned for not beleiving and obeying the Goſpel of Chriſt; as all men for

a time do not believe nor obey, therefore for a time they are damned from the pure life of God, even your ſelf and me, while we believe not, and were not obedient; and God hath concluded all men under ſin and unbelief, that he might have mercy upon all; and till men are called to believe they are damned, and live out of Gods life, and ſo long appear not to be the ſheep of Chriſt, living in the faith of Chriſt, by which they are ſaved; yet they are not alwayes excluded from beleiving, for Chriſt ſaith, beſides thoſe that do beleive, other ſheep I have which are not of this Fold, (or that do not yet beleive in me, to be led, taught, guided and fed by me,) them I muſt bring in alſo, and they ſhall hear my voice, though till then, they are kept under the Law, ſhut up unto the faith which ſhal afterwards be revealed; and when it comes who ſhall hinder it? I ſay the Gates of Hell ſhall not be able to prevail againſt it, for when God wil have man to beleive, and come out of Hell and damnation, to Heaven and ſalvation through beleiving, who then can withſtand him? *And when I come*, ſaith Chriſt, *ſhall I find faith on the earth*? Therefore if he be not come, no man hath faith, for in his coming he brings faith with him.

Rom. 11. 32.

Gal. 3. 23.

Next you bring the Parable between *Dives* and *Lazarus*, to prove no redemption out of Hell, where *Abraham* is ſaid to tel *Dives*, to wit, the rich man, there is a great gulf fixed, ſo that they which would paſs from hence to you cannot, neither can they paſs to us that would come from thence.

Luke 16. 24. 25

To which I anſwer, that this is not ſpoken of any locall place of Heaven and Hell, for in this it is ſaid, that the rich man and *Abraham*, could one call and anſwer to another; yet is it that Hell and Heaven which the Scripture ſpeaketh of; which Heaven is the ſtate of a beleiver under Gods love and favour, and Hell is the ſtate of an unbeleiver under Gods wrath and fury, which is of ſuch a diſtance and difference one from another, in point of joy and torment, that they cannot of themſelves, nor by any thing they do, deliver themſelves nor others.

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He that is in the heavenly ſtate of eternal life with God, which is to know God, the true God, and Jeſus Chriſt whom he hath ſent, and God dwelling in him, and he in God, cannot by any thing of men nor Devils be brought down from thence into a helliſh ſtate again, for nothing ſaith Chriſt ſhal be able to pul them out of my hand, being once there, nor ſhal any thing of men be able to deliver he that is in Hell from thence. *Iohn 3.17. Chap. 10.*

He that is in the helliſh ſtate of eternal puniſhment with the Devil (as was *Cain* and ſomtimes was *David*), which is to be ſhut up under wrath, or the anger of God in the depth of darkneſs, or loweſt pit & to be baniſhed from Gods preſence, as ignorant of God & Chriſt, he cannot by himſelf nor any other, that him or any other can do, deliver himſelf from thence, for there is a great gulf fixt between, yea there is a flaming ſword placed to keep the way of the tree of life, that none but to whom God wil freely give it, ſhal lay hold on it to take it, and live by it; for eternal life is the gift of God, or the gift of God is eternal life; ſo is eternal puniſhment the gift of God where he ſhal pleaſe to give it, by hiding his face, vvho can both give life and death at his pleaſure; therefore ſo long as God is pleaſed, to ſhew himſelf either in love or wrath unto man, ſo long man ſees & enjoyes him as one that ſtil is eternal either in love or vvrath, but when he withdraws himſelf in his love and favour from man, then man looſeth the ſight of him, and enjoyment of him as eternal life, and doth not eternally ſee him to be life, for if God hide his face man is troubled; ſo alſo when he ſhall withdraw his wrath from man, the man looſeth the ſight of him as to eternal puniſhment, and doth not eternally ſee him, to be eternally puniſhed by him, but his wrath is turned into his love; yet that God is ſtill eternally in his love, to that which is of him, and in his wrath to that which is againſt him, but to that which is with him or of him, he in ſhewing his love, hides his wrath, & to that which is againſt him he in ſhewing his wrath, hides his love; and ſo man is either happy or unhappy, bleſſed or curſed, ſaved or damned, in Heaven or in Hell as God *Pſal. 88. Pſalm. 30.*

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is pleaſed to open or ſhut himſelf to man, or from man; and this makes heaven and hell with man, and this the Scripture holds forth for truth, and what the Scripture ſaith not, nor God revealeth, we are not to beleive, but be ſilent in.

And now the beſt works a man can do, wil not carry him from hell to heaven, though it may help him towards hell, vvhen he doth it to be ſaved by it, therefore in the doing of it are they ſaid to be unprofitable ſervants, nor the worſt works he can do will not keep him from heaven, for heaven and hell, life and death, is not under the Goſpel promiſed upon ſuch conditions, but upon beleiving or not beleiving, and ſo do man either enjoy it, or not enjoy it; ſo ſaith Chriſt, *He that beleives ſhall be ſaved, and he that beleives not ſhall be damned*, but a beleiver notwithſtanding, vvil have good vvorks, and a unbeleiver bad works, which are either good or hurtful unto men; ſo ſaid the Prohet unto *Iob*; *If thou be wicked, what doſt thou unto God? or if thy traſgreſſions be multiplied, what doſt thou againſt him? If thou be righteous, what giveſt thou unto him? or what receiveth he at thy hand? but thy wickedne's may hurt a man as thou art, and thy righteouſneſs may profit the ſons of men*: And for this end let men eſchevv the evil, and choſe the good, that men may have profit by it, and learn to beleive in God for ſalvation of their ſouls, and redemption out of hell.

Mark 16. 16

Iob 35.

CHAP. VII.

How Chriſt at the left hand of God was puniſhed for man, to bring man to the right hand; with a further diſcovery of Hell, the fire, flames and torment thereof; how, what, and when it burns, proved and confirm'd in anſwer to ſeveral Scriptures.

AGain you ſay it is an error, to ſay that Chriſt was at the left hand of God, yet you ſay, as the right hand doth ſignifie the higheſt glory, ſo the left hand doth ſignifie the greateſt miſery; to which I anſwer, that how

Chriſt

Christ is said to be at the left hand of God, and what the left hand is, is proved in the third Chapter of a blow at the Serpent, and there is no misery appointed for man, yea for the greatest of sinners, too great for Christ to undergo for man, but he took upon him all mans miseries, sins and infirmities, that man might not come into it himself, but be delivered from it, insomuch that Christ himself being under it, said; *My God my God, why hast thou forsaken me*; so great was the wrath of God upon him, which made him suffer all the punishment due to all men by the Law for sin, under which he groaned, and sweat drops of blood, desiring if it were possible that cup might pass from him, and he not to drink it, which was the cup of the Lords indignation; yet it being the Fathers will, he desired it, and was straitned til is was accomplished; he trod the wine-press of the wrath of God alone, and of the people there was none with him; he was despised and rejected of men; a man of sorrows and acquainted with grief, and we hid as it were our faces from him; he was despised and we esteemed him not; he was stricken, smitten of God, and afflicted; he was wounded for our transgressions, he was bruised for our iniquities, he was cut off from the Land of the living; and none but him did, or ever shall, know the sorrow that him knew, he was mocked, scoffed, whipped, cursed; he was condemned and hanged on a tree, he stood at the left hand of God and received all the punishment due unto man for sin, in that place at the left hand, that man in him might receive a portion with him at the right hand.

Pag:11:
Heb.2.14.
Isa:63:3.
Isa.53:
Gal.3.13
Mat:27.8
1 Pet.1.24

Thus was Christ obedient unto death, even the death of the Cross, at the left hand of God, induring the greatest misery, for which he was afterwards exalted at the right hand of God, to enjoy the highest glory; for ought not Christ to suffer and then to enter into his glory? but you have not yet known Christ, and him crucified with you, as your selves make appear, to know how Christ hath suffered for you, and suffers in you, and therefore cannot bear witness to the Cross of Christ, and then not made

Phil.2.8,9

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a partaker of his glory; and all that you have ſaid, or can ſay to confute theſe things you call error in me, is by you to no purpoſe, but do rather demonſtrate them to be truth.

And you do grant me, that the greatneſs of miſery and affliction, and trouble of Gods children is compared to Hell, but cannot tell where, what, nor when it is; and your ſayings are nothing without Scripture proofes; and as *Ionas* by reaſon of his afflictions cryed unto God out of the fiſhes belly, as out of Hell, ſaying, *Though I am caſt out of thy ſight, yet will I look again toward thy holy Temple, and will ſacrifice unto thee the voice of thanksgiving*; And the Lord heard him, and helped him, for he prayed in faith, believing that God would deliver him, and God did, then ſaid *Jonas*, *Out of the belly of Hell cryed I unto thee, and thou heardeſt my voice*; So the rich man by reaſon of his afflictions (ſaid to be in Hell) called unto *Abraham* to ſend *Lazarus* to cool his tongue, and he was heard, but his requeſt was not granted, nor he helped, for he called not in faith, nor believed as *Ionas* did; but as *Thomas*, who would not believe, unleſs he ſaw viſibly the wounds of Jeſus; ſo *Dives*, he would have one to come from the dead to help him, and to teſtifie unto his brethren, and would not hear nor believe in the meſſage which God had ſent by the mouth of his Prophets; therefore ſaith *Abraham* to *Dives*, *Neither will they believe though one come from the dead.*

Pag. 17.

Ionah 2.

Luke 16.

Next, there is a Scripture which ſaith, *Every mans works* (which he hath built upon Chriſt the foundation) *ſhall be made manifeſt, for the day ſhall declar it, becauſe it ſhal be revealed by fire, and the fire ſhall try every mans work of what ſort it is; if any mans work abide which he hath built thereupon, he ſhall recive a reward; if any mans work ſhall be burnt he ſhall ſuffer loſs, but he himſelf ſhall be ſaved, yet ſo as by fire*; this fire you ſay is only to try mens Doctrines, but ſee your miſtake, the words are, *it ſhall alſo try every mans work, good and bad*, and whatſoever is not done in and by Chriſt in men, after it is tryed, whether good or bad with men, gold

1 Cor. 3. 13. 14. 15.

gold or precious ſtones, wood, hay or ſtubble, all ſhall be caſt into the wine preſs of the wrath of God, or lake of fire to be burnt, and man himſelf thereby ſaved; and you ſay this fire which tryeth every mans works is not of the ſame which Hell fire is of, that doth conſume them; but ſure this fire is all of God, and God himſelf is this fire; and if he be not the one as well as the other, you muſt make Hell fire to be a material fire, which that you cannot do; therefore it muſt be God himſelf, whoſe preſence is a conſuming fire in Hell, (for if I go to Hell [thou] even thy preſence, art there) that do alſo try mens doctrines, and burn that which is not right and ſound doctrine, for he is the ſearcher and tryer of all things, and whatſoever is laid upon Chriſt the foundation that is contrary to him and cannot endure his conſuming fire, is burnt by him; and it is the wrath of God which maketh hell, to all that is of the Devill, as it is the love of God which maketh heaven, to all that which is of God, and there is fire in them both; for in his wrath he is as fire to devour his enemies; and in his love he is as fire, to protect and ſave his people, that when they paſs through the fire of his fury, they ſhould not be burnt, nor ſhould the flames kindle upon them, and by fire, and by ſword will God plead with all people, when he comes to try them and their works, of what ſort it is.

Heb. 12.29. *Pſalm.* 139.7, 8 *Iſa.* 33.14. *Pſalm.* 2.12. *Can.* 8.6.7 *Zach.* 2.5

But you ſay this is not fire, but affliction, and pray what is Hell fire, and the flames thereof, but afflictions? and not the flames of a material fire, but the ſcourging flames of a burning afflicted conſcience, proceeding from the apprehenſion and ſence of an angry God, which is Hell fire, which every man hath had a part of, and ſhall have at ſome time or other, for *the fearful, the unbelieving, and abominable, and murtherers, and whoremongers, and ſorcerers, and idolaters, and all lyars ſhall have their part in the lake which burneth with fire & Brimſtone & Fire*; & all men have been fearunbelieving, & abominable, & there is none that doth good no not one, for all have ſin'd and come ſhort of the glory of God, and all have been murtherers and betray-

Rev. 21.8 *Rom.* 1.32 *Rom.* 3.10. 23

Hoſea 1.2 ers of the juſt one, and the whole land hath committed
Hoſea 4.12. whoredoms, departing from the living God, and have been Idolaters, worſhiping ſtrange Gods, and gone a whoreing after their own inventions, and all are lyars, ſo alſo ſaith
Rom. 3.4 *Paul, Let God be true and every man a Lyar*; So there is none but ſhall have part in the lake which burneth with fire and brimſtone, for the deſtruction of theſe ſins.

And you ſay that thoſe men which ſhall be tormented in thoſe flames of Hell fire; are they which worſhip the beaſt and his Image, and receive his mark in their foreheads or hands; & ſure your ſelves and me with all elſe, that have at any time walked in our own wayes, muſt be num-
Rev. 13.15,16 17. bered with them, to have part of the ſame torment, being guilty of worſhiping the beaſt and his Image, & receiving his mark; for they that would not, were not to be ſuffered to buy or ſell; ſo none but thoſe that would receive the oath or covenant, to be true to the laws, ways, and religions of men, ſhould have benefit of the priviledges amongſt men, and thoſe that would not take degrees, and receive their orders from the Schooles and Univerſities of men, and alſo preach and declare their doctrines, they were not to be allowed off; and as now, though men profeſſing faith in Chriſt may preach and exerciſe their judgements, yet they muſt not take part of the benefit with others; they muſt not trade, buy nor ſell, nor preach for hire as others do, netiher indeed ought men, nor will they that know the truth; but till men know the truth they
Rev. 19.19.20 live under the beaſt and his Image, and do receive his mark, and ſhall have part of his reward, for vvith the beaſt and falſe Prophet, they ſhal be caſt into the Lake which burneth with fire and brimſtone, they ſhal (as *Dives*) be tormented in thoſe flames.

And that thoſe flames of Hell fire are in the Scripture called afflictons, the Scripture doth prove; ſo ſaith *Jonas*,
Jon. 1.12. 13 14. *Out of the belly of Hell cryed I unto thee becauſe of mine afflictions*; and ſaith *Jeremiah*, *Behold and ſee if there be any ſorrow like unto my ſorrow which is done unto me, wherewith the Lord hath afflicted me in the day of his fierce anger, for from a-*

bove

love hath he ſent fire into my bones; and the Lord hath trodden the Virgin, the daughter of Judah as in a Wine Preſs; and as *David* ſaid, when he was under the afflictions of Gods wrath; *Thou wilt not leave my ſoul in Hell, but will take me out of the pit into which I am caſt, ſhut up, and cannot come forth*; So when the Lord redeems his people from death, hell, and the grave, with deſtruction to death and hell, their ſinns and enemies, he ſaith he hath choſen them, (but left their ſinns) in the furnace of afflictions; & what is this furnace, but Hell, out of which men are taken? and Hell to men, is to be out of the preſence of Gods love, under wrath and terror, where he finds them, when he ſeeks and ſaves them that are loſt, and where they are ſent to be loſt for a time, and to ſuffer the vengeance of eternal fire, as was *Cain* when he was ſent out from the preſence of God, by God, and ſaid that his puniſhment was greater then he could bear; and as *David*, and others, whoſe afflictions were the pains of Hell, and the ſtrength of afflictions cauſeth torment; *they were afflicted, tormented*; and which the Prophets and ſaints of old overcame by their faith, for through faith they ſtopped the mouthes of Lyons, yea the Devil himſelf, quenched the violence of fire, and eſcaped the edge of the devouring ſword; and their afflictions were of divers ſorts, ſome were tortured not accepting deliverance, others had tryals of cruel mockings, and ſcourgings, bonds and impriſonments; they were ſtoned, they were ſawn aſunder, were tempted, were ſlain with the ſword, they wandred about in ſheeps skins, and goat skins, in deſerts and Mountains, in dens and caves of the earth, being deſtitute, afflicted tormented, and at laſt through faith were delivered.

Pſalm. 88. 6. to the end. *Hoſea* 13. 14 *Iſa.* 28. 10 *Gen.* 4 *Pſalm.* 25: 18 *Heb.* 11. 33. 34 *Verſ.* 35. 38, 37, 38

And this (ſaith the Lord *by the Prophet*) *ſhall be the plague wherewith the Lord will ſmite all the people that have fought againſt Jeruſalem, their fleſh ſhall conſume away while they ſtand upon their feet, and their eyes ſhall conſume away in their holes, & their tongues ſhall conſume away in their mouthes, and a great tumult from the Lord ſhall be amongſt them*, with which is alſo the pouring fourth of the forth and fifth viall, where-

Zach. 14: 12, 13.

with men ſhall be ſcorched with fire and great heat, and ſhal gnaw their tongues for paine; this is the puniſhment men ſhal have for their envy againſt the truth of the Goſpel in the time of the Goſpel, which men wil not beleive though they muſt come into it, before they ſhal be ſaved from it; and theſe are Hell torments, which are alſo ſaid to be with men, terrors of conſcience, troubles of mind, diſcontent, raſhneſs, wrath, anger, intemperance, and the like; all manifeſt to be with men in this day of the Lords vengeance, againſt ſin and all devilliſhneſs, the Devil and all his works, or when ever he ſhal be revealed by fire.

Rev.16.8,9, 10

Iſa.27.1 And this is the day in which the Lord ſhal puniſh *Leviathan*, the peircing Serpent, even the crooked Serpent, and he ſhal ſlay the Dragon that is in the Sea, even the Sea of corruption, remaining in the bodyes of men, where the Lord wil kindle the fire of his wrath to burn the bryers and the thorns, all the enemies of himſelf reigning in his people, even the Devil ſin, and all iniquity, fear and all Hell-torments in the finiſhing of his work, for the redemption of man; and this you grant to be in the day of Judgement. When this is done, which you ſay is not to be till after a natural death, and man raiſed again from; but I ſay it is before, even in the body of men while they live on earth, for this is the fruit of their judgement, to take away their ſinns, that they may have comfort while they live; and therefore that he might not deſtroy them with their ſinns, he ſtayeth his rough wind in the day of his Eaſt wind; that is, he aſſwageth his fury by his mercy, giveth peace and reſt againſt trouble, cauſeth mercy to rejoyce againſt judgement, by ſhewing mercy in the mideſt of judgement; and thus by judgement man is ſaved, and his enemies deſtroyed; wherefore ſaith the Lord, *Thou that haſt been judged, and thy Judgements over; Sing O Daughter of Sion; ſhout O Iſrael, be glad and rejoyce with all thy heart O Daughter of Jeruſalem; the Lord hath taken away thy judgements, he hath caſt out thine enemy, the King of Iſrael, even the Lord is in the midſt of thee, and thou ſhalt not*

Iſa.27.3,4

Zeph.3.14, 15

ſee

see evil any more; But because you have not seen the judgements of the Lord to be come and ended with you, though they may be begun and you not acquainted with them, to destroy sin, and save you, that you may not be evil any more; but having your sinns still remaining with you, you know not what or when this judgement is, nor how to witness to it, nor Hell, nor Hell fire, nor how you are delivered from it, which in answer to you I have sufficiently proved, cleared, vindicated and confirmed the truth of Hell and Hell fire, and the torments thereof, with the subjects redeemed from it, and destroyed by it; what, where, and when, it is sufficient to satisfie any understanding Reader; but I shall proceed in answer to other particulars, for the clearing, vindicating, and confirming that for truth, which you oppose and object against as error.

CHAP. VIII.

Of mans sinful nature made holy by Christ living in it, and how he is said to be a sacrifice for sin, and when, and of the Preists offering under the Law.

AGain your answer to the fourth Chapter in the second dispute, in a blow at the Serpent; where I say that our sinful nature is redeemed from sin to holyness by Christ living in it, and we in him, redeemed to the same holy Priesthood with him; you not understanding what I say, or else will be wilfully ignorant, do say in your book, that I should say, the deity of Christ was not only united to the nature of man, but to the sin of his nature, (these are your own words, not mine, as in many other places you abuse me) yet a truth may be in it, that as sin was in the natures of men, and Christ taking that nature of man upon him, took also the sin, else how can he be said, to bear our sinns, with our nature in his body on the tree; and he took upon him our infirmities and bear our sinns, as I have before explained, which you say denyes the Priesthood of Christ, because the sacrifice to be offered

Disp. 2

Pag. 16. 17

Pag. 12

1 Pet. 2. 24

offered up, which takes away sin, must be without spot, which you look upon to be only that nature of man with it's sinns, which Christ took, that must be offered up; therefore I answer, that Christ united to the sinful nature of man, denyes not the Priesthood of Christ to be without sin; neither is he the more imperfect a sacrifice for taking mans sinful nature (which was sinful to man) upon him, for Christ knew no sin in it, though man did; therefore to him it was not sinful; and Christ was a sacrifice offered up for the slaughter, when he first lived in mans nature, to take away sin; and he by living in it, made it
Titus 3. without sin to him; whose life was pure, for to the pure all things are pure; and it was not the offering up of the nature, without the pure life in it, that was a sufficient sacrifice to take away sin, but the pure life of God, which he lived without the knowledge of sin in that nature, offered up together with it, signified by the Lamb without blemish, which the Priests offered up under the Law, and they offered not up their lives as Christ did, for their lives were sinful, and therefore their nature was said to be sinful; for to him that knowes sin, to him there is sin; and if sin be in the knowledge, then it is throughout the whole body, for the knowledge putrifies the man as it did *Adam*; for *Adam* was without sin, till he had eat of the tree of the knowledge of good and evil; and sin hath it's first rise and conception in the knowledge of men; but Christs life was holy, and his knowledge without sin, and his eyes purer then to behold iniquity; therefore is he a perfect sacrifice, sufficient to take away sin from all men, and doth, vvhen his life is risen up in them, and being in that part of mans nature vvhich he in that form took upon him (though as sinful as that vvhich other men bear about
1. 2. 14 vvith them) yet he knevv no sin in it, but at once it all vanished, to him, both for him and all men; I mean for that nature which he bare in that body, and the nature which all men bare in their bodyes, to be manifest to them
Ps. 7. 27 in due time, when they shall know that life of him to be in them; and therefore it is said he needed not daily as

these

these High Priests under the Law, which could never take away sin, to offer up sacrifice first for their own sins, and then for the People; but this did Christ once when he offered up himself; What? Why offered up but once for himself and them in a humane state? Now the Priests under the Law did not offer up themselves, for they were sinful, but they offered a Lamb without blemish, which was a type of that life, (even Christ) without sin, that took mans sinful nature, upon him to live in it, and yet knew no sin, neither do that life of him which any man live, know sin, though it may be in that nature which was sinful, which is no longer sinful to him that knoweth Christ formed in him, and he to live the life of Christ; for if Christ be in you, the body is dead because of sin; but the spirit is life because of righteousness; and if any man be in Christ he is a new creature; old things are past away, and all things are become new; as I can witness by the witness of the spirit within me, which it seems you cannot. *Rom.* 8, 10.

CHAP. IX.

Of the spiritual ascension & descension of Christ, confirmed and answered; how it is as God and man in one union, and how man (to be one within the highest and lowest of it) it is to be held that he might enjoy it, and when.

AND whereas I said the assension of Christ was spiritually to be understood by us, to the fulfilling of it in us, which because you understand it not, you say the spiritual is a figure, and you would prove Christs ascension to be only litteral; which if any be a figure, it is that, for the litteral is a figure of the spiritual, in any thing concerning Christ; and you would prove the litteral only from these words; *He was received up into Heaven, and sate on the right hand of God*; So say I, but it was spiritual; and you have no where to prove the literal assension of Christ in a body, flesh, and bones to sit at Gods right hand, as a man in a litteral local Heaven; but a cloud received him *Pag.* 12

out

out of their ſight, and what that cloud was, the body which it received, and the Heaven he ſitteth in, as alſo Gods right hand, I have already proved in a Blow at the Serpent, Chapter 5. as alſo in this; but you do not, or will not underſtand it.

Pag. 20

And becauſe I ſay the Apoſtles at that time were in part carnal, and had not received ſuch a meaſure of the ſpirit to behold him ſpiritually, you ſay it is blaſphemy againſt them; but it appears *Thomas* had not the ſpirit to ſee him ſpiritually, nor faith to believe in him, becauſe he would not be ſatisfied till he had ſeen his body, fleſh and bones, and felt his wounds; and Chriſt reproved him for unbelief; and *Peter* oft times for fear denyed Chriſt, which ſhews the ſpirit was not fully given them, to ſee and know him in the fulneſs of the ſpirit; neither could it till after his aſſenſion; therefore he ſaid unto them It is expedient I go away, for if I go not away the ſpirit wil not come, but after I am gone I will ſend it unto you, and a bring all things to your remembrance, or if I go awy in the fleſh, I will come again in the ſpirit.

Joh. 16. 7

Now concerning he that aſcended, being the ſame that firſt deſcended, you will not ſay was a body of fleſh and bones that deſcended, but the ſecond perſon in the Trinity, vvhich you alſo ſay vvas not a body of fleſh and bones, yet you ſay a body of fleſh and bones aſcended; this utterly denyes that he that aſcended is the ſame that deſcended according to that Scripture; and the Scripture ſaith fleſh and blood ſhall not enter into heaven, but you ſay he deſcended as God, and aſcended as God and man; therefore you ſay it vvas not the ſame.

Eph. 4. 9. 10

Novv to clear and anſvver this point in the true and ſpiritual ſenſe of the Scripture, according to the mind of the Holy Ghoſt; let us conſider that there muſt be a deſcending before there can be an aſcending, and that Jeſus Chriſt the ſame yeſterday, to day and for ever, ſet up from everlaſting, before the vvorks of old, and a Lamb ſlain from the foundation of the vvorld, did from eternity

1 Cor. 15

nity rejoyce in the habital part of mans earth, and his delight was with the sons of men; and so he may be said to descend as God and man, in the union of God with man; & to ascend as God & man in the union of man with God; that is, he descended to man as knowing his own union with man before; therefore to him it was but still the same, for the divine and humane natures were alwayes in union; but man knew not his union with God, and therefore for mans sake he so descended, that he might again ascend, & thereby take man into union with himself, for man to know his union with God; and thus for mans sake in every generation of man, is Christ the Son of God as God and man in the spirirual union, alwayes spiritually descending and ascending for mans salvation, to gather up man into himself. Prov. 8. 31. John 14. 2. 3.

First in the spiritual descension of Christ to man (as God and man in union together) to make man happy, man is to behold with the eye of faith Christ in the highest union of God and man in the divine nature, descending into the union of God and man as the lowest in the humane nature, shewing himself to man, to be one with man in all that man was below him (as God in the divine nature) suffering the greatest misery and affliction that could be to man in the lowest pit of darkness and death, as man in the humane nature; and therein shew unto man how him that was all spiritual, holy, life, light, and eternal majesty, and glory in a perfect state, became flesh, sin, death, darkness, and the curse and condemnation in an imperfect state, subject to human frailties, temptations and infirmities, with man in the lowest, and so receive with man the sentence of condemnation, due to man by the Law of sin and death, to redeem man; so it is written: *Christ hath redeemed us from the curse of the Law, by being made a curse for us; who being in the form of God, thought it no robbery to be equal with God; but made himself of no reputation, and took on him self the form of a Servant, and was made in the likeness of sinful men, being found in fashion as a man; he humbled himself, and became obedient unto death,* Heb. 1. 1. Luke 13. Phil. 2.

even the death of the crosse: This was his descension; wherefore God hath highly exalted him for it.

Secondly, his ascension is the fulfilling of his first descension, which is for man, together with Christ, to behold himself (in the humane nature) risen and ascended into the divine nature, equal with the Father in Christ, the same, and so beholding, inheriting, and enjoying with the Father and Christ as one, the same spiritual holiness, life, light and eternal majesty, and glory in a perfect state; till which time man knowes Christ speaking but as in Parables; but at which time he beholds the Father plainly, and all things of man and the world (sin excepted) now in Christ reconciled to the Father; in which reconciliation man is become one with God, in all that God was above man, even as God became one with man in all that man was below God; and this is Gods descension, and mans ascension fulfilled with man in the spiritual descension, and ascention of Christ; so it is written; and so saith Christ, who having fulfilled the work of his descension, desired again to ascend; saying, I have glorified thee on earth, I have finished the work thou gavest me to do; and now O Father I am come to thee, glorifie thou me with thy own self, with the glory which I had with thee before the World was, and all mine are thine, and thine are mine, and I am glorified in them, and I have given them eternal life, that they might have my joy fulfilled in themselves; and the glory which thou hast given me, I have given them, that they may be one even as we are one; I in them, and thou in me, that they may be made perfect in one; and that the World may know that thou hast sent me, and hast loved them as thou hast loved me; And we, saith *John*, are made partakers of the divine nature; And I (saith Christ) if I be lifted up, will draw all men unto me; and he prayes for them, saying, Father I will that they also whom thou hast given me, be with me where I am, that they may behold my glory which thou hast given me; And *Paul* saith, He hath raised us up together, and made us sit together

together in heavenly places in Christ Jesus; and this ascension of Christ with us, and we with Christ into that glorious state of the Father, and of Christ, together in one spirit in his eternal kingdom, all that do truly believe and are saved can witness; as also these Scriptures doth testifie: And whereas you say of me concerning this point, that I erre not knowing the Scriptures, I may truly say of you, that you erre not knowing the Scriptures, nor the power of God, which should reveal this to you; and he that cannot witness this, hath not experience of Christ, his death, resurrection, and ascension in his soul; and so long can but talk of Christ, as one that he never saw or knew, but by hear-say.

CHAP. X.

Of the signes, the manner and form of Christ coming to Judgement, and the work he doth, answered & proved, and confirmed to be spiritual, and past, present, and to come, & how it may give full satisfaction.

AND because I according to the Scriptures and the mind of the Holy Ghost, do hold forth a spiritual coming of Christ to Judgement, to be now in the hearts of his people, to seperate the evil from the good, and destroy it in men for mens salvation; you say, I overthrow the Pillar of your faith, and truly so I do, for you believe only of his coming to Judgement, as a man again in the flesh at the worlds end, when the Scripture saith, that though we have known Christ after the flesh, yet henceforth know we him no more so, and his coming to Judgement is the coming of God, as of spirit, and not the coming of a man as of flesh; so it is written; Our God shall come and all his Saints with him, and in the spirit and glory of the Father with all his holy Angels; and this is not as a man in the glory of man, but as God in the glory of God, and he shall judge spiritually, and after a spiritual manner, for he shall sit as a refiner and purifier of gold and silver, so will he purge his people from their sinns; therefore that Article of your faith, that believes not his coming in spirit to judge in men, and to be alwayes so, is overthrown by it,

and so is all that you have to oppose it; but because I have sufficiently proved the day of Judgement, in which Christ comes to judge spiritually in his people, to be past, present, and to come, else where, I shall say the less here, only I shal speak to some of your Scriptures, which you bring against it, and doth make for it; and how all the Scriptures that you produce for the signs of his coming, have been fulfilled already with some men; therefore hath his coming to Judgement been with some already.

1. First the preaching of the Gospel throughout the whole world; this hath been done, so saith *Paul*; the words of the truth of the Gospel which is come unto you, as it is in all the world; and which, saith he, you have heard, and which was preached to every creature under heaven.

2. Secondly the revealing of Antichrist you say is a sign of Christs coming.

I Answer; This also hath been; so saith *Paul*, *The Mistery of iniquity doth already work, for many deceivers are entred into the World, who confess not that Jesus Christ is come in the Flesh; This is a deceiver and an Antichrist*; And whatsoever was said to be at the end of the World, was fulfilled in the Apostles times; *We upon whom the ends of the World are come*, said they; *And this is the last time* (said the Apostles then) and as you have heard that Antichrist should come, even now there are many Antichrists, whereby we know that it is the last time; therefore hath Antichrist been revealed, and also the coming of Christ.

The third sign you say of his coming, is a general departing of men from the faith.

I Answer, that the words are, *A falling away, & that [illegible] of sin be revealed, the Son of perdition*; which that hath [illegible] the discovery of Antichrist, and some hath fell from the faith; so saith *Paul*, *Holding faith and a good conscience, which some having put away concerning faith, have made shipwrack*, And some are already turned after Satan; therefore this departing from the faith, hath been, and still is, so is also the coming of Christ.

4. The fourth sign you mention, is corruption of manners, *Men shall be lovers of themselves, covetous, boasters, proud blasphemers, disobedient to parents, unthankful, unholy and false accusers.* 2 Tim. 3. 2, 3.

I Answer, this also hath bin, and is at this day; and these saith Christ, shall be also signs of my coming, for men shall lay hands on you, persecute and imprison you, and hale you before Kings and Rulers for my names sake; And they are said to be such, who having the form of godliness, but do deny the power thereof, that do hate, despise and persecute others for their Judgements, and that love themselves in their own wayes more then Christ; therefore as such hath been, and are still, so is the coming of Christ, and the signs of his coming, but he that indures to the end shall be saved. Luke 2. 25.

5. The fifth sign you mention is great Calamities, *and you shall hear of wars, and rumors of wars.* Mat. 24. 6.

I Answer, this also hath been, and is now, not only in the world abroad, but in mens spirits at home; for when Christ begins but to appear in the soul, there is war and division between the natural man and the spiritual man; the strong man which is the devil, fights because he would not be cast out; and when Christ hath gotten the victory, then cometh the end. Gal. 5. 17.

6. The sixth sign you mention, is deadness of heart; *Mens hearts failing them for fear, and for looking after those things which are coming on the earth; for the powers of Heaven shall be shaken.* Mat.

I Answer; and of this saith Christ, *this generation shall not pass away, till all be fulfilled,* It was then in that generation, and hath been in every generation since; for all pretended powers of religion and godliness, magistracy and ministery, that stood to maintain any form of godliness, hath been, is, and shall be shaken, and the light of them darkned; And saith God, I will yet once more shake, not only heaven but earth also, which signifies the shaking of all things, that may be shaken, that that which cannot be shaken may remain. Luke Vers. Heb.

7. The

7. The ſeventh ſign you mention, is the calling of the Jews.

I Anſwer, and this is, and hath been already through Gods mercy to them, in this time of the manifeſtation of the new Covenant to them; *for this is my Covenant unto them* (to call them) *when I ſhall take away their ſins*; ſpeaking of them which
Rom.11.25,26 were then cut off through unbelief, and were not of that remnant which was then ſaid to be ſaved; yet ſhould they be grafted in again, which that we ſee they daily were, and are through beleiving; and this coming of Chriſt to Judgement, is to continue till all are called, and is not for one day, and no more, *but one day with the Lord is as a thouſand years, and a thouſand years is as one day*; and he will not the death of any ſinner, but that all ſhall turn from their wickedneſs and live.

8. The eight ſign you mention, is the ſign of the Son of man.

Mat.24.30 I Anſwer, this is when the powers of heaven ſhall be ſhaken, then ſhall appear the ſign of the Son of man in heaven, coming in a cloud with power and great glory; and his coming with his Saints and Angels, is as in a clouds; for who are theſe
Iſa.60.8 ſaith the Prophet, that fly as clouds, and as doves to their windows? This hath been ſpiritually fulfilled, and is ſpiritually to be fulfilled, in the coming of Chriſt and calling of his people; yea and was in that generation fulfilled with the Diſciples and others; So ſaith Chriſt; *This generation ſhall not*
Mat.24 *paſs away, till all theſe things be fulfilled*; And the appearing of the Son of man in power and great glory, is the ſhaking of heaven and earth, and all things therein; and when ſaith Chriſt, theſe things begin to come to paſs, then look up, and
Luk.21.28, lift up your heads, for your redemption draweth nigh; and this coming of Chriſt, the Apoſtles ſaw fulfilled in their dayes.

So much for anſwer to the ſigns which you lay down of
Mat.24.27,28 his coming, and which you ſay are not yet; and ſo you would put off the day of the Lord far from you, becauſe you know your day is to be ended by it; but I ſay theſe all have already been in the ſpirit fulfilled, with all that have known the coming of the Lord; therefore hath his coming been alſo to them; for as his coming is ſpiritual, ſo alſo are the ſigns of his coming; of which coming you are ignorant, and

ſo

so of your own call; but before you are aware it will steal upon you as a thief in the night, that when you shall say peace and safety, then sudden destruction cometh upon you, and all the wayes of men.

Next you mention the manner of his coming, *with power and great glory*; And this I say hath already been, and is yet to be; and which if you had at any time seen or known of the coming of Christ to your soul, to overcome the World for you, and give peace to you; you would say it was in power and great glory: But what should one talk to you that have not yet seen it? yet I shall go on, and it may be, if God will, convince you. Mat. 24. 30. Iohn 16. 33.

Next you say his coming is with all his holy Angels.

I Answer, so say I, and there is no man that hath at any time seen of the coming of Christ, as I have said to you; but it hath been with all his holy Angels, for they are the ministring Spirits of him which doth attend him in his coming, to minister him to them, who shall then be heirs of salvation; and all to whom these Angels, or ministring spirits of God, with Christ hath appeared, to minister any thing of the heavenly message, and spiritual comforts to their souls, them are also become Angels of God with them to minister one another; for as every man hath received the spirit, to so let them administer as Angels of God; and *Paul* when he was converted, and preached, the people received him as an Angel of God, even as Christ Jesus and *Stephen*, when contended for the truth, the council beheld his face as the face of an Angel; and so they are also the Saints of God, which doth appear with Christ at his coming, to own him, and walk with him; for he shall come with ten-thousand of his Saints and Angels; and you, if you were a minister of Christ, sent by Christ, you would know your self now to appear with Christ, and as Christ in the message and ministery of Christ, and not of men; but whether you obey God or men let all that know judge. Mat. 25. 31. Act. 6.

Next you say his coming is with the voice of the Arch-Angel, and the trumphet; this Arch-Angel is Christ, and all the Angels of him sounding together, as the seventh Angel 1 Thes. 4.

and

and last trumpet of God when he calls to perfection of life in him, which *John* the divine heard sounding, perfecting the work of his coming, and which I with him can witness, and the Scripture also doth bear witness with me; for saith Christ by *John* so long ago, *the hour is coming, and now is*; mark that word (now is) *that the dead shall hear the voice of the Son of God, and they that hear shall live*; and to the woman of Samaria he saith, *the hour is coming, and now is, when the true worshipers shall worship the Father in spirit, and in truth, for such do the father seek to worship him; for God is a spirit, and they that do worship him, must worship him in spirit and in truth*; and out of all things that are not spirit and truth (but dead, low, carnal things; as graves, in which the life of men have been swallowed up, dead and buried from the pure life of God) doth God call them to come in the spirit to him; therefore saith *David*, the voice of the Lord is upon the waters, the God of glory thundreth, the Lord is upon many waters, the voice of the Lord is powerful, the voice of the Lord is full of majesty, and the voice of the Lord saith he, I heard thunder in the heavens; the highest gave his voice, hailestones and coales of fire; he took me, he drew me out of many waters, out of all dispensations, wayes, worships, and opinions of tongues and languages of men, as the waters on which the Whore siteth; and at this voice of God to men, shee is removed and cast into the sea, and drowned, and the people deceived by her are delivered; therefore saith the spouse unto Christ, *Let me see thy countenance, let me hear thy voice, for sweet is thy voice, and thy countenance is comly; and he hath not beheld iniquity in Jacob, nor transgression in Israel, but the Lord his God is with thee, and the shout of a King is amongst them*; This was the shout of King Jesus, Christ the Arch-Angel descending then amongst them, according to manifestation that then was, beholding no iniquity in them, the Lord their God being with them, and the shout of a King amongst them; and so he hath descended to this day, with the shout and trump of God, to all arum men from the world, and all things therein to come to him; and blessed are they that have heard his voice, and seen the day of his appearing to awaken them; but cursed are they that

that have not; so said *David*, *Blessed are the people that know the joyful sound*; and so much in answer to what is said by you, Psal. 89.15. concerning the manner of his coming, which I have proved to have bin already, is now, and yet to come, so long as he is to come to any creature; therefore hath his coming been also, though you have not seen it; but wait till you Mat. 16.27. do.

Next you speak of the works he shall do in his coming, he shall seperate the sheep from the goats; and this you say is not yet.

I Answer, do you not see it? then 'tis because you are as goats, in a goatish state, in whom no seperation of good from evil is yet made, but do abide in sin and unbelief, subject to be cursed, for unbeleivers are as goats under the Law, cursed at the left hand of God, as all beleivers are said to be sheep, called and blessed under the Gospel at the right hand of God, the sheep inheriting everlasting life, and the goats everlasting fire, to be more or less, under the sense & feeling of an angry God; for as the love of God is a blessing to the sheep, so the wrath of God is a curse to the goats, and one of them you must in some measure more or less be sensible of; and this doctrine you say he commanded his Disciples to preach, but I say you preach it not as as they did, because you do not so know it, for they knew it to be then in that generation, and in them; but you deny it to be yet, which is because you have not known it, or will not see it; but saith the Lord, you shall see it, either with joy or sorrow; and because I know it, and have seen it to my joy, I do therefore John 1.7. preach it for the joy of others that believe, as also unto you, that you may believe, for Jesus Christ is already come, and also John 5. coming to judge the quick and the dead, yea every mans works good and bad, and that if you believe in him, you shall receive remission of sins by him, but if you believe not, you are damned already in your measure, and the damned John 3.18. are in hell, and shall be tormented in the eternal fire of Gods wrath, being out of the enjoyment of his love.

And now (that the coming of Christ is not yet) you say what can be more plain and more punctuual; therefore you say, let not the scoffing Atheist say, where is the promise of his coming; for since the Fathers fell asleep, all things continue as they were from the beginning of the creation; this you say, but no more.

But I say to you, what can be more plain and punctual from what I have said, then that the coming of Christ is, and hath
Mat.16.27.28 been already, and yet is to come; and those *Peter* saith to be scoffers, that shall deny this, and were in the Apostles
2 Pet.1,2,3.4. times; and therefore let not he that calls another an Atheist for so saying, say, where is the promise of his coming, for since the Fathers fell asleep, all things continue as they were from the beginning of the creation, as the scoffers said, and this is indeed your saying, to deny that the coming of Christ is not yet; for that all things do continue as they were from the creation, which you look for a dissolution and cessation of, even of the generation of things before that day, and cannot believe of the coming of Christ, unless you see a visible change of the visible heavens and earth, and generations to cease, which the Scripture saith shall remain; and it is the heavens and earth of mans inventions which you are so much for, that shall have an end, and a new heaven and a new earth, which you are so much against, will God create in man, which with the visible heavens and earth in the firmament, shall never have an end; Wherefore saith *Peter*, *We according to his*
Pet.3.13: *promise look for new heavens and a new earth, wherein dwelleth righteousness*; And the Apostle here speaks of heaven and earth in a spiritual manner, and not in temporal; *And we* (saith the Apostles,) *look not at things that are seen, for they are temporal, but we look at things which are not seen, for they are eternal*.

And you also say, let not any Apostate ask in derision, what the throne of God is made of, or seek to know the particular times of his coming.

But I say, let not him that calls another an Apostate, make a derision of that, to know what his throne is, and also the time of his coming, which is that which all men ought to know

when

when they know Christ; and they that do know Christs coming to their souls, do know the time and manner of his coming; and therefore saith *Paul* to the children of light, that had known Christs coming to them; *But of the times and seasons brethren, ye have no need that I write unto you, for your selves know perfectly that the day of the Lord so cometh as a theif in the night*; And till you know the time and manner of his coming to you, you know not the time of your own salvation, and so have not made your calling and election sure; and you bring a Scripture against his present coming, which doth clearly prove, that he is come, and a coming, and was then in the Prophets and Apostles times; and that Scripture was then fulfilled upon some, which is, *Our God shall come, and will not keep silence, devouring fire shall go before his face, and a mighty tempest shall be stirred up round about him; then shall he execute Judgement upon all, and to convince all that are ungodly among them of their ungodly deeds, which they have ungodly committed; and of all their hard speeches, which ungodly sinners have spoken against him*; This *David* saw fulfilled with him, and to come upon the enemies of Gods people in his dayes; and he also writ of it, so also did *Joel*, and many people saw it in the spirit fulfilled with them, for it was the time of Gods judgements with them, under which the Prophets themselves waited to learn righteousness; and concerning ungodly men, murmurers, and complainers, walking after their own lusts, denying the Lord that bought them *Jude* saith, they were then in his time also judged of their ungodly deeds; So saith *Peter*, *Whose judgement now of a long time lingereth not, and their damnation slumbereth not*; no, for it was awakned and stirred up to them, and was with them, for he that beleiveth not is damned already; *And judgement* saith *Peter*, *is now begun at the house of God, and if it begin at us*, saith he, *what shall be the end of them that obey not the Gospel of God*? why they were, and are also judged, and do receive a reward according to their deeds; *And for this work of judgement*, saith Christ, *I am come into the world, and by my spirit of judgement and of burning, which is the spirit of truth, I will convince the world of sin, of righteousness, and of judgement; of sin because they believe not in me, of righteousness*

1 Thes. 5. 1. 2.

Jude 15.

Joel 2.

Psalm. 18.

Isa. 26 9.

John 16.8.9. 10,11. *because I go to my father, and ye see me no more, of Judgement because the Prince of this world is judged*; and this is not after the sight of the eye, nor after the hearing of the ear, but with righteous judgement: Thus have I answered and proved the manner and form of Christs coming to judgement, to have already been, is now, and ever shall be, while sin and iniquity hath a being with men in the world.

CHAP. XI.

Several reasons and Scriptures answered, which proves the coming of Christ to be past, present, and to come; and how, and when we are to seek the things above, and of the first and second coming of Christ, the changing of our bodyes and, and glorious appearing of him in us.

NEXT I shall answer some reasons you do lay down, you say to move you to seek the things that are above. Pag. 26. 27.

The first reason you say, is, because you are risen with Christ sacramentally in baptism, *being buried with him in baptism, wherein also we are risen with him.*

This is meant of spiritual baptism, but if you are no better risen with Christ, then you are in the Sacrament of water-baptism, you are not yet risen with him, and then cannot discern of the thing above what they be, nor how to seek them, but of the things below; for the Sacrament of water-baptism which you so much mind, is a very low thing, but when by that one spirit of Christ within you, you are baptised into that one body of Christ in the spiritual union of his sufferings, death, and resurrection, and risen with him by the rising of him in your souls, to sit whith him in heavenly places in Christ Jesus, then are you weaned from the things below, & after the flesh without you, and do seek the things that are above, where Christ is in the spirit within you.

Your second reason you mention, is because Christ is at the right hand of God, and you say, where our treasure is, there will our hearts be also.

But

But you say you know of no other Christ, but what is a body of flesh and bones: I answer, then is your treasure also fleshly according to your knowledge, and so long you seek the things of a fleshly Christ, and not a spiritual, of one without you, and not within you; and you know not that the treasure of Christ and his kingdom is to be within you, as *Paul* saith, *But we have this treasure in earthen Vessels, that the excellency of the power may be of God, and not of us*; And now see your own error, how you deny your own spiritual comfort, even the riches of the glory of the mistery of God, *which is Christ in you the hope of Glory.* Col. 1. 27.

The third reason you mention, is because Christ should come to Judgement, and you say when Christ who is our life shall appear, then shall we also appear with him in glory, and this life even Christ you say is eternal life.

Then I answer; this must not be meant of a body of flesh and bones, for that cannot be our eternal life; and this life the Apostles then waited for, and received, which was a spiritual Christ, even Christ in them the hope of glory, and not a fleshly personal Christ as you say, for how can such a one be in us, to be our eternal life; no, such a one he was in his first coming, & is not to come so in his second, but as his first coming was in flesh to be made an offering up for sin, so his second coming is in the spirit to live in us without sin; which second coming you say you have not seen, and then have not known; and how then can you speak of it? or seek the things belonging to it? you are not dead to sin, how then can you live to righteousness?

The fourth reason you mention, is because he bestowes this life, and you quote this Scripture, *Fear not little flock, it is your Fathers pleasure to give you a kingdom.*

And this kingdom you say is not to be given till after a natural death: I answer, then in vain doth Christ bid us to seek it here, *for seek ye first the kingdom of God, and all things else shall be added unto it; and you seek and find not, because you seek amiss*; you seek not to have it now, but after death, and so the appearing of Christ by which this life is bestowed,

you

you deny to be yet, and therein deny your own life, which is to have Christ in you the hope of glory; and which last coming of Christ in his kingdom, the Apostles some of them in their dayes saw fulfilled with them; for saith Christ, *There be some standing here which shall not taste of death, till they see the Son of man coming in his kingdom.*

Mat. 16. 27. 28

And the appearing of Christ you say is three wayes, which you make three comings, though you never read but of two, and a third is added by you; the first you say is corporal, the second spiritual (you say) when he manifests himself to the eye of your souls by the preaching of his word (but then it must be by the preaching of Christ spiritually in them, and not by men as you said;) and the third you say is, when he manifests himself in glory, and cometh to judge the World.

To prove the first coming, you quote that God was manifest in flesh.

But I answer, that this Scripture proves both first and second, as the great mystery of godliness; In his first coming, God was manifest in the flesh of that one person called Jesus, to take away sin by that one offering of him, in that nature which he took upon him, and that one man Christ Jesus, to live without the knowledge of sin.

1 Tim. 3. 16. 25

In his second coming he is to be manifest in the flesh of all his people without sin unto salvation, to be in them, as he was in him their elder brother, to judge and destroy sin in them, as it was destroyed in him, and they with him to live without the knowledge of sin, and to behold the father plainly, and all is God manifest in the flesh, justified in the spirit, seen of Angels, preached unto the Gentiles, believed on in the world, received up into glory, as with him so in the spirit with his people, as was the head, so also the members, till all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ; and you also say (though you know not what you say) that what is done in the head, shall also be done in the members.

Heb. 12. 23. 31.

And

And you to prove your second coming of Christ, quotes *Gal.3. O foolish Galatians, who hath bewitched you, that you should not obey the truth? before whose eyes Jesus Christ hath been evidently set forth crucified among you?*

This relates not to the second coming of him, but the first; and the reason they obeyed not the truth, was because he had not been preached to the eye of their souls, by the preaching of Christ, by his spirit within them, but by the preaching of men without them, as you say knowing no other, and therefore it tarried not with them, and the word preached did not profit them, not being mixt with faith in them that heard it; but the preaching of Christ is so powerful that it constrains men to obey the truth, and nothing is able to pull them from it; which preaching it seems you have not known, nor his second coming. Heb.4.2

And to prove your third coming mentioned, you bring this Scripture *Phil.3.20.21. For our conversation is in heaven, from whence we look for the Saviour, the Lord Jesus Christ, who shall change our vile bodyes, that it may be fashioned like unto his glorious body, according to the mighty working, whereby he is able to subdue all things to himself.*

And pray where, and when should this coming of him be but now, and within us? yea it was in the Apostles time in them; for saith Christ to them, *There be some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom*; and our conversation to be in heaven, is to be heavenly, as it becometh the Gospel of Christ, standing fast together in one spirit of the Lord, and in one mind, to be humble, meek, and lowly, in all godliness and honesty, looking for, and hastning unto the coming of the day of God, which is his second coming, and last; *and our conversation* saith the Apostle, *is already in heaven*, yet were they on earth; therefore it was to be in heavenly things, or the things above, in which Christ was, and is to be found, which is love and mercy, peace, joy, and rest, grace and glory, as the things above; *and before which* saith the Apostle, *we are alwayes seeking and reaching after, that we may obtain unto it in a perfect state and measure of the fulness of Christ, by our resurrection in him,* Matt.16.

from

from the death we now live in, for we are dead, (saith the Apostle) *even already dead, and our life is hid with Christ in God*
3. *when Christ who is our life shall appear, then shall we appear with him in glory*: And for this appearing of him, *We* saith the Apostle, *press forwards toward the mark, for the price of the high calling of God in Christ Jesus, even that heaven of Gods majesty and glory, from whence we look for the Saviour, the Lord Jesus Christ, even from that high calling of God, the glory which we aim at, and cannot attain unto without him; who shall then and therewith, change our vile bodyes, or the vileness of our bodyes, that they be no longer vile, but like unto his glorious body, pure and perfect without spot or wrinkle, by the appearing and living of Jesus Christ in glory in them, to state us in glory with him, which is the last change man*
Job.12:28 *is to have, from all things of man and the world, into God himself, a heaven that shall never have an end, a life that shall never dye, a light that shal never go out, & a kingdom which shal never be moved, where all things are changed and become new, heaven, and earth, and all things therein to mens understanding*: And for which change,
Psal.3.13 we with *Job* are to waite all the dayes of our appointed time; *And we*, saith the Apostles, *according to his promise, look for new heaven, and new earth, wherein dwelleth righteousness; When? even*
2 Cor. 3: 18 *now, and are our selves changed into it, from glory to glory by the spirit of the Lord working in us, till we come unto his likeness*; so said the Apostle, *who shall change our vile bodyes, that it may be fashioned like unto his glorious body, according to the working whereby he is able to subdue all things unto himself*? And where should this working of him be, but within us in our spirit, soul and
10. body? even there doth he work to sanctifie it throughout, and to bring into the obedience of Christ every thought and imagination of men, and every high thing that exalteth it self against the knowledge of God, and we therein to be strengthned with all might, not carnal, but spiritual, according to his glorious power in the inner man, which is Christ in us the hope of glory; *And which*, saith *Paul, worketh in me mightily already, for the changing of my body to be like the glorious body of Christ, perfect as he is perfect*; *And whom* saith he, *we preach, warning every man, and teaching every man in all wisdom, that we may present every man (with our selves) perfect in Christ Jesus, to*

be

be perfect as he is perfect, & holy as he is holy, & glorious as he is glorious; which perfection holiness and glory, is Christ the glory of the Father in us, that makes all things glorious to the Father and us; and the Kings daughter is all glorious within, so are we through Christs appearing, and living in us, which is the glory of our bodyes. Psal. 45.

And this is his second coming, and the works thereof, which I prove to have been already, is now, and yet to come, from these Scriptures which you bring against it, that even as the Sun in the Firmament ascends and descends, so him, that when he had ascended, did immediately begin his descending in the spirit to Judgement with men, as he hath done more or less with men to this day.

Another Scripture you bring for your third coming of him, and to prove his coming not yet to be, is *Rom. 2. 16. In the day when God shall judge the secrets of men by Jesus Christ*; But this also proves his second coming, and to be now, and have been, and is to judge in men, even the secrets of men, by Jesus Christ according to his Gospel; at which time and place in men, their own consciences shall either accuse them, or else excuse them; and their consciences are also the Books which shall be laid open before them, and they judged out of them, as at this day men are; and Christ in them is this Judge, *and for judgement am I come*, saith Christ, who is come, and judgeth in them spiritually, not after the sight of the eye, nor after the hearing of the ear, but with righteous Judgement; which if you see it not, wait till you do.

CHAP. XII.

Several arguments and Scriptures answered, the true resurrection proved; what the dead is, and to be raised; the seed sown, how it dyes, and is quickned, and our bodyes with it; that the resurrection is spiritual, and not temporal, with several Objections answered.

BUT it seems you see not this coming of Christ to judgement, nor the body that then is to be; for you say we shall not then have other new bodys, but the same we now have; and because you have your old sinful bodyes still, and have not put it off by the coming of Christ to you, to destroy sin in you, you believe not his coming to others to destroy sin in them; when *Paul* saith, *thou fool, that which thou sowest is not quickned except it dye*; (yea dye after it is sown) and thou sowest not that body which shall be, but God giveth it a body as pleaseth him, and to every seed his own body; therefore to that seed Christ Jesus, which God at first sowed in the natures of men, though it appears first as in a natural body, the Image of the earthly man, or first *Adam*, by *Adam*'s fall; yet in the resurrection it becomes a new heavenly body, in the Image of the heavenly man, or second *Adam*, a body agreeable to the the seed, which is Jesus Christ, even a new and heavenly body without sin, in which Christ only lives, where all old things are past away, and all things are become new; for first that which is a natural, and after that which is spiritual; and as we have born the Image of the earthly man, so shall we bear the Image of the heavenly man; and thus will corruption be swallowed up of incorruption, the natural man of the spiritual man, while we remain in these bodyes; for the body of sin shall be destroyed, that henceforth we should not serve sin; and so in the resurrection and day of judgement, our bodyes are not the same sinful bodyes they were before, but changed, they are like unto the glorious body of Christ, in which we are free without sin, and the knowledge

Rom. 27

1 Cor. 15. 36.

2 Cor. 15 48, 49.

knowledge thereof, and God giveth a body as pleaseth him.

Again, you to prove the resurrection and day of judgement not to be till after a natural death, and to prove the same body shall then rise again, you bring *Iob*, who saith, *In my flesh shall I see God, whom I shall see, for my self and mine eyes shall behold him, and no other*; But this is not meant after the body is risen out of the grave of the earth, but before it is laid in the earth; *for in my flesh shall I see God*; and he in his life time while he lived in that flesh, saw it fulfilled upon him, and did see God in that flesh, when he said, *now do mine eyes see thee*, and then did God say; *Now hath Iob spoken of me the things that are right*; for when *Iob* had truly seen God, then he could say to God, *I know that thou canst do all things, and that there is nothing hid from thee, though I have hitherto spoken the things I knew not; wherefore hear I beseech thee, and I will declare unto thee, I have often heard of thee by the hearing of the ear, but now do mine eyes see thee, that I abhor my self in dust and ashes*; & while any man saith he seeth not God, but shall see him, he is in darkness and a lyar and doth not the truth; he is not yet converted to Christ, nor inlighened by Christ to behold Christ, but he with all men else, as every naturall man will say, I know my redeemer liveth, and I shall see him at the last day; but where, and after what manner, though upon the earth, he knoweth not; and when this last day shall be, he also knoweth not, till it comes, and then he will no longer say, I shall see him, but now I do see him, as *Iob* did, and that with those eyes.

Pag. 27.

Iob 19.26,27.

Iob 42.

And because I according to Scriptures, and the mind of God, do alwayes hold forth the spiritual rising of Christ in the soul, whereby the soul by the power of Christ, do rise with Christ into a spiritual body, which I have sufficiently proved in the seventh Chapter of a blow at the Serpent; which because you understand it not, you say my intention is so far as you can gather, to deny the raising of a natural body out of the grave of the earth,

which you would maintain; but this is no true ground for you to speak your thoughts of my intentions, for I never denyed that which by any other might be proved according to Scripture, and the holding forth of a ſpiritual reſurrection in the ſoul, which that men with the Scripture are only to hold forth, and to look for, is not a denying a temporal riſing of an earthly body, if any could prove it; but no man ever yet could prove it, though by circumſtance and their own fancied opinions they will endeavour it; but they erre not knowing the Scriptures, nor the power of God in a ſpiritual reſurrection; of which *Paul* ſaith of himſelf, when he would be found in Chriſt and not in himſelf, *That I might know him*, ſaith he, *and* Phil. 3. 9. 10. *the power of his reſurrection, and the fellowſhip of his ſufferings, being made conformable unto his death*; which is, that he might live the life of the reſurrection of Chriſt within his ſoul; which becauſe you knovv not, you expect the riſing again of your earthly body, as all do, till they know Chriſt riſen again in them; and you go about to prove the reſurrection of your bodyes from the reſurrection of Chriſts body, in which you uſe many words, but to no purpoſe, therefore I ſhall anſwer you in as few as I may.

Firſt that Chriſts body according to the Scriptures, did riſe the third day, is acknovvledged by me, but what did that ſignifie? not the ſo riſing of our bodyes out of the graves of the earth, but out of the grave of ſin, corruption, and unbelief, in which we were buried and corrupted, by reaſon of the knowledge of good and evil, vvhich firſt kill'd us; and you ſay that Chriſt roſe not for himſelf, but for all men, therefore as in *Adam* vve all dye, ſo in Chriſt vve all ſhould be made alive, and *Adam*'s death vvas ſpiritual in the knovvledge of ſin, therefore our life muſt be ſpiritual in the doing avvay of ſin, that like *as Chriſt was* Rom. 6. 4, 5, 6. *raiſed up from the dead by the glory of the Father, even ſo we alſo ſhould walk in neuneſs of life*, knovving that in this reſurrection our old man is crucified vvith him, that the body of ſin might be deſtroyed, vvhich is by vertue of his riſing

ſing in us, and do thereby quicken our mortal bodyes from the death of ſin, to the life of holyneſs by his ſpirit dwelling in us; ſo ſaith *Paul*, *If the ſpirit of him that raiſed up Jeſus from the dead dwell in you, he that raiſed up Chriſt from the dead, ſhall alſo quicken your mortal bodyes by his ſpirit that dwelleth in you*; and this quickning you ſee is from the death of ſin, while we live a natural life, and from no other death is it mentioned, for *you have he quickned who were dead in treſpaſſes and ſins*; Chriſt the firſt fruits was himſelf quickned firſt, & after him, them which are Chriſts at his coming. Rom. 8. 11. Eph. 2. 1.

And ſo as the firſt fruits mentiond in the Levitical Law, were a ſheaf raiſed up before the Lord as a type of Chriſt; ſo ſhould Chriſt be the firſt fruits of them that ſleep, and ſo he was the firſt that lived righteouſly and holyly in our nature, and will alſo be the laſt, for none but he is the light and life of men; and through his living in us we became as living members of his ſpiritual body, and as living ſtones are built up in him a ſpiritual houſe, and ſo as living ſheaves raiſed and lifted up before the Lord, in the time of the gathering of Chriſts Harveſt.

Again to prove the raiſing of the ſame body, you ſay the ſame corn that is ſown, though it be corrupted in the grownd, ſprings up again; but this is no argument for the riſing again of the ſame body, for the bodyes of men are dead, and the life is gone from them, and they corrupted before they are laid in the ground, and corn increaſeth by dying in the earth; ſo ſaith Chriſt, *Except a corn of wheat fall into the ground and dye, it abides alone, but if it dye, it brings forth much fruit*; now it muſt be ſown in the ground as living grain, having ſtrength and vertue in it, to bring it ſelf forth, as we find all grain is, that groweth to an increaſe of body; and men will not ſow grain that is dead, that hath loſt its ſtrength and vertue, and is corrupted before, to expect fruit from that; no, but that which is living having, it's vertue in it, elſe it abideth alone and yeildeth no fruit; but in theſe words there lyeth a great myſtery. Joh. 12. 24.

The

The seed that is sown, is Christ the living word, or spirit of life from God, sown and planted in our nature to dy there, else it abideth alone; and man knoweth not the power of it's resurrection, whereby it is multiplyed in man, for man to rise with Christ to the increase of his spiritual body, to know Christ living in him, whereby Christ and man, the spouse of Christ is coupled and married together; therefore saith *Paul*, I do alwayes bear about in my body the dying of the Lord Jesus, that the life also of Jesus may be manifest in my mortal flesh; yea, we which live are alwayes delivered unto death for Jesus sake, that
2 Cor. 4 10. 11. the life of Jesus may be made manifest in our mortal bodyes; and the seed which is sown is not quickned except it dye; therefore was Christ put to death in the flesh, but quickned in the spirit, and justified in the spirit; and if
1 Cor. 15. 36. the spirit of him which raised up Jesus from the dead dwell in you, then he that raised up Jesus from the dead,
1 Tim. 2. 16. and justifies the ungodly, shall also quicken your mor-
1 Pet. 3. 18. tal bodyes by his spirit that dwelleth in you; and it is the spirit that quickneth, the flesh profiteth nothing; and this quickning is while they live in the body, and not after the body is laid in the grave; for you hath he quickned, who were dead in trespasses and sins; yea dead, and yet
John 6. 63. living; therefore saith *Paul*, I am crucified with Christ, yet
Eph. 2. 1. never the less I live, yet not I, but Christ liveth in me; and to me to live, is Christ, and to dye, is gain; and we
Gal. 2. 20. saith he are buried with him, (not before him, nor after him, nor without him, but with him) that we might rise with him; and together with my dead body shall they
Phil. 1. 21. arise saith Christ; & he hath (saith *Paul*) raised us up together, and made us sit together in heavenly places in
Isa 26. Christ Jesus; When? Why? even now; Where? Why in the spirit; and the quickning of the spirit, is also a quickning of the body, and a raising of the dead; for you hath he quickned who were dead, even while alive in the body; and Christ himself is this quickning spirit; the first *Adam* was made a living soul, but he dyed in eating the forbiden fruit; and the second *Adam* is a quickning spi-

rit,

rit, to restore him to life again; and both the first and second, were both the Sons of God; *which was the Son of Adam, which was the Son of God*; *And this Son-ship*, saith Christ, *belongs properly to me, and to none else, and to the members of me, as members of my body, of my flesh, and of my bones; and so they are my self, bone of my bone, and flesh of my flesh, I in them, and they in me, that we all may be made perfect in one; and he that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him*; and this is the increase of God and man together by the dying, rising, and living of Christ in man; therefore saith Christ, *I am he that lived, and was dead, and am alive for ever more.* Luke 3.38. Rev.1.18

And this dying and rising of Christ with man, and of man with Christ, is mans dying unto sin, and living unto righteousness, that the body of sin might be destroyed, that henceforth we should not serve sin; and this is before the body is laid in the grave, that men thus dyeth, and liveth in Christ; for *Blessed are the dead that dye in the Lord, from henceforth, yea saith the spirit, that they may rest from their labors, and their works do follow them*; and some in all ages have entred into this rest, but they to whom it was first preached entred not in, because of unbelief, for they sought to obtain it by works, and not by faith; But *He that is entred into his rest, he also hath ceased from his own works, as God did from his*; and now he doth the works of faith, and of grace, yea the same works that Christ doth, that does every soul that is entred into Christ; *And greater works then these shall ye do*, saith Christ, *because I go to the father, for, If I go, I go not without you*; and the dead in Christ shall rise first; to what shall they rise? even to rest from their labours, and their works do follow them; therefore *If you be dead with Christ from the rudiments of the world, why as living in the world are ye subject to ordinances? touch not, taste not, handle not*; then if ye be risen with Christ, seek the things which are above, where Christ sitteth; and that is in the spirit, and glory of his father, and life eternal, and not in perishing dying things, as outward forms and ordinances, and the like; Rev.14.13. Heb.4.3.6.10 Col.2.20.21.22

like, *which are all to perish with the using after the commandements and doctrines of men*; and in which, when you seek for Christ there, you do but seek the living amongst the dead; wherefore arise, depart ye, this is not your rest, for it is polluted; and behold he is not here, he is risen and ascended, no more to be found in his grave cloathes, or filthy garments of mens changeable opinions, forms and ordinances, which they can put upon him, and take from off him to please themselves; as it is written *They strip'd him, and put upon him a Scarlet Robe*; the Robe of the Whore of *Babylon*, in which men would know him, or not to own him; and they parted his garments amongst them, and cast lots for his vesture, signifying how one would have him in his way, and others in their wayes, and one would find him here and another there; and so they would divide Christ amongst them, when he is not divided, nor are their wayes his wayes, neither his kingdom their kingdom, to be loe here, or loe there; no, *My kingdom is not of this World*, saith he; not consisting of outward things; but behold the kingdom of God is within you, consisting of righteousness, peace, and joy in the Holy Ghost; 'tis Christ in the spirit and glory of his father that is this kingdom revealed in you; which when you come to know it, you do attain unto your resurrection by it, and are thereby born a-new of God, ready to enter into a new kingdom with the Lord to live without sin; for he that is born of God sinneth not, for his seed remaineth in him, and he cannot sin because he is born of God; in which birth, he by the power of God is raised out of the grave of sin, as the body of Christ was out of the grave of the earth; and as Christ in his resurrrection left behind him the grave cloathes, and the napkin that was about his head; so do man leave behind him all his own temporal, out-side garments of fleshly holyness and sin, good and evil, which he was wrapped in before this spiritual resurrection.

1 John 3 9.

Again

Again, the rising of Christs body out of the grave, was temporal, and the third day, but ours is, spiritual, and also the third day in a mystery; for after two dayes he will receive us, and the third day he will raise us up, and we shall live in his sight; this is not meant of a natural day, as it is not a natural resurection, but of a spiritual; the first day is the day of man, the second day is the day of grace, or of Christ in the flesh, and of Gods reconciling man (from man) to God; and the third day is the day of God, wherein God apears reconciled to him, to be one with him; and so this third day is the Lords day, of Christs spiritual appearing to the soul in power and glory, after mans day; and the day of Christ in the flesh is ended, which third day may be compared to the third dispensation, heaven, or glory of Christs appearing to man to translate and change man from death to life, from nature to grace, and from grace unto glory; for it is written, we are changed from faith to faith, or from one degree of glory to another, even as by the spirit of the Lord; for there is one glory of the Sun, another glory of the Moon, and another glory of the Stars, and every Star differeth from another Star in glory; so also is the resurrection of the dead, which if man be not so spiritually risen, then is not Christ risen to him, nor he risen with Christ, but his faith is vain, and he is yet in his sins, and he hath not seen Christ the second time appearing without sin unto salvation; for his first coming was as a man in the flesh to fulfil and end the day of man, in which sin, the Law, death, Hell and the Devil, was known to man, to be with man, and he subject to it, but to be changed from it by Christs appearing in the flesh, to be the same with man under it, which changes man from his own day, wherein he sought himself; from the first day, signified by the glory of the Stars, to the second day signified by the glory of the Moon, which is from nature to grace with man; yet is it a day changeable, as the Moon is, for the Moon changes, and mans condition of love and wrath light, and darkness,

Heb. 9. 28

changes in that ſtate, and he from that ſtate is to be changed into the light and glory of the Sun, which changeth not, and man no more changeable in his condition or opinion, nor to be changed from that, having attained his reſurrection; and this is done in Chriſts ſecond coming, to fulfill and end his firſt coming after the fleſh, in which he appeared to put away ſin, by the ſacrifice of himſelf; and ſo changes man from the ſecond day, ſignified by the light of the Moon, to the third day, ſignified by the light and glory of the Sun, which change is from grace unto glory with man, even to the higheſt of glories, or third heaven, into which *Paul* was caught up, and beheld things unſpeakable, and full of glory, unlawful by the laws of men, to be uttered unto men.

2 Cor. 12. 4

And this is mans laſt change, and reſurrection from the dead; and of which *Paul* ſaith, that though he had been before changed from nature unto grace, yet he was to be changed again, and all in the body, *not that I ſhould be unclothed*, ſaith he, *but clothed upon, that mortality might be ſwallowed up of life, to have the glory of God, and new Jeruſalem come down upon me, and be manifeſt in me, and I thereby changed from glory to glory, for put ye on the Lord Jeſus Chriſt*; and this putting on of glories, was to be one upon another, wherein the one did out-ſhine the other, and was a double manifeſtation of the glory of God to man, changing man from the ſtate of the twelve Apoſtles, (as gates or foundations of the glorious City) unto the ſtate of the twenty four Elders; which is from the diſpenſation of grace, into the diſpenſation of glory, which is grace perfected in glory, the City of the living God, whoſe himſelf the life and light thereof; and the firſt ſtate we are in, is a death to the ſecond, and the ſecond we are in, is a dead, or grave to the third; and we are not ſaid to live, without a death or dying and riſing again, till we come into the third and laſt, from which we can dye no more; *For after two dayes he will revive us, and in the third day he will raiſe us up, and we ſhall live in his ſight*; and Chriſt was raiſed the third day, as a ſign of his

Rev. 21. 14. 21

Hoſea 6. 6

his spiritual day; saith he, *I must walk to day, and to morrow, and the third day I shall be perfected*; and *Paul* being first come but to the second day, as under a dispensation of grace, where he knew but in part, though saith he, *I am made a Minister of the dispensation of the grace of God*; but they looked for another, and second appearing of him; that is, a more fuller manifestation of him in them, in the glory of the Father without sin unto salvation, saying; *We yet know but in part, and Prophesy but in part; but when that which is perfect is come, then shall that which is but in part be done away; and now we see him but darkly, then shall we see him face to face, know him as we are known of him, and so see him as he is.* Heb. 9. 28

And this was the next appearing of Christ the Apostles then waited for, which was also to be within them, manifested and revealed to them, and Christs second coming is to be revealed from heaven in glory, and is the gift of God given to them; for God is said to give them both grace and glory, and Christ is both this, and the rich treasure thereof; *And this treasure*, saith *Paul*, *we have in earthen Vesells, revealed and treasured up in our hearts; for God who commanded the light to shine out of darkness, hath shined in our hearts, to give unto us the light of the knowledge of the glory of God, in the face of Jesus Christ; And we who live*, saith he, *are alwayes delivered unto death for Jesus sake, that a life also of Jesus (which is a life of glory) might be made manifest in our mortal bodyes, and they thereby changed and made like unto his glorious body, without spot or wrinkle, as the Sons, and Daughters, and spouse of God; for the Kings Daughter is all glorious within, and all their works are the works of a glorious life, flowing from a river of life, in which is no sin nor death, neither sorrow nor pain, for all former things are past away, and all things are become new: And so they have new and heavenly qualities, immortality, life and light, and do shine forth as the Son of righteousness risen in his glory, and all their works are as the Sun-beams, streaming forth from a fountain of light, for he that believes, out of his belly shall flow rivers of living water*; this spake Christ of the spirit, 2 Cor. 4 Psalm. 45. 13 Iohn 7. 38, 39

as the fruit of the ſpiritual reſurrection, or Chriſt riſing in them in his glory.

Next you to prove your reſurrection of the natural body, do again quote *Iob*; of which I have ſaid ſo much, and made ſo clear concerning him, both in this anſwer, and alſo in a blow at the Serpent, that I need ſay no more, unleſs men are wilfully blind, and will not underſtand, and that I cannot help, yet the ſame Scriptures you bring do confute your ſelf; Firſt *Iob* where he ſaith, *yet in my fleſh ſhall I ſee God*; and pray who is it that ſeeth God, and doth not ſee him in his fleſh? yet not with a fleſhly eye, but with a ſpiritual eye, even the eye of faith; and God is a ſpirit, therefore a ſpiritual eye muſt behold him, and none elſe; and whom *Iob* ſaid he ſhould ſee for himſelf, and with his own eyes, and not another; and whoſoever ſeeth God, muſt ſee him for himſelf, and with his own eyes, which God hath given him, even with all the eyes of the inward man, the eye of faith, reaſon, knowledge, wiſdom, underſtanding, and the mind; all parts of the inward man muſt be inlightned by Chriſt, to behold God in him, who is the light of him; and the light of the body is the eye, and Chriſt himſelf is this light that lighteth every man that comes into the world; and with this eye (even Chriſt) is man to behold God, and with no other eye, and which is as a new name given, which no man knoweth but he that hath it; and ſo this Scripture of *Iob* proves a ſpiritual reſurrecton to man in his life time, which *Iob* in his life time attained unto; *For now do mine eyes ſee thee*; till which time *Iob* was in darkneſs, and underſtood not the myſtery of God; and in that ſtate of darkneſs did *Elihu* reprove *Iob* of his ignorance, ſaying *Iob* opned his mouth in vain, he multiplyed words without knowledge, & which *Iob* himſelf confeſt he did, not underſtanding the myſtery of what he ſaid, till he could ſay he had ſeen the Lord, neither do you underſtand, elſe you would not have ſaid it was impudence in me, and a horrible thing to ſay *Elihu* reproved *Iob* for ignorance.

Iob 19

Iohn 1.9.

Iob 33.

The

The next Scripture you bring, (for which I thank you, for bringing Scripture so much for me and against your self) is what the Prophet *Esaias* saith; *The dead men shall live, together with my dead body shall they arise; awake and sing ye that dwell in the dust, for thy dew is as the dew of herbs, and the earth shall cast forth the dead*: This is meant also of a spiritual resurrection in men, where they (together with, & as the body of Christ dead, and buried in the dust of their own natural shame and corruption of the earthly man) shall arise to a new and spiritual life at the coming of Christ soules to be made known to them as the former and latter rain upon the earth, to revive and quicken them; for thy dew shall be as the dew of herbs, & the earth shall cast forth the dead, & no more cover her slain; & Christ himself is also said to be this dew unto his people *Israel*, even that blessed, sweet, spiritual heavenly refreshing dew of the Father, falling from him as showers of mercies upon the spirits of his people, to revive and quicken their souls living in their bodyes, when their hope was even lost, and they through unbelief cut off, and dead in sin and trespasses, having no knowledge of God in them; and so they were the dead bones which life entred into from God, and they thereby made to stand upon their feet, as *Ezekeil* speaks of; and which Scripture you also bring to prove the resurrection of the body from the grave, when it is plainly spoken of the whole house of *Israel*, while they lived in the body, to have their hopeless, faithless, dead souls, revived to a lively hope of the resurrection of the dead, and of their own salvation in that resurrection by Christ, and the dead body laid in the grave, remains not long a booy, after once in the earth, but is soon consumed to nothing with the earth, and is lost to be no more found as a body above the concaves of the earth.

Isa. 26. 13

Hosea 14. 5

Ezek. 37. 12

But you will say, are not the dry bones spoken of in Scripture, that shall come together in the resurrection meant of the bones of the dead Corps, upon which he will lay sinnews, and flesh, and cover them

them with skin, and cause breath to enter into them that they may live.

Eph. 2.7.11. I Answer; no, they are the whole house of *Israel*, as I have said before, shut up for a time under hardness and blindness of heart, while living in their bodyes; such that could speak themselves before they were raised, and declare their own miserable loss, sinful state and condition, which the dead Corps in the graves of the earth could not, for they say, *our bones are dryed, and our hope is lost, we are cut off for our parts*; that is, concerning peace, rest, and the hope of salvation, they were cut off, and are dry, barren, and fruitless, having no strength, faith, hope, confidence, nor assurance to believe the salvation of themselves; which is the want of flesh, skin, sinnews, and life, as a body united to God, while they live a natural life, till there come out of *Sion* the deliverer, to turn away ungodliness from *Jacob*, and so to give unto them a new and spiritual life, in the day when he shall take away their sinns, and his covenant be renewed with them, and thereby open their graves of the old sinful man, where they ly dead and buried in sin and trespasses, and cause them to come forth, into a new and spiritual life without sin, to be at peace, and rest, and quietness in their own souls, in their own land, in the land of the living, to know the Lord to be their God, to have raised them from death to life, or from darkness to light, and so translated them out of the kingdom of darkness, into the kingdom of his dear Son.

Isa. 6 Rom. ii

Rom. ii. 16

And the coming of these bones together, was the uniting of them into one body, to be of one mind, and one heart and spirit in the Lord; and so one kingdom for the Lord, and no more divided from the Lord in their souls, nor from one another; for though they are many members, they shall be one body; and there cannot be a uniting without a disuniting, nor a gathering without a scattering abroad; *For we must needs dye, and are as water spilt upon the ground, which cannot be gathered up again; neither doth God respect any person, yet doth he devise*

2 Sam. 14. 14

vise means that his banished be not expelled from him; And for this purpose did Christ come, to gather together in one the children of God that are scattered abroad, even all that hath been scattered, are scattered, or shall be scattered, and not yet gathered; that there may be one fold, and one shepherd, one King, and one kingdom, one head, and one body; and Christ is this shepherd, this King, and this head of every man. *Iohn* 10: 16 1 *Cor.* 11. 3.

First he as the shepherd and Bishop of their souls, will both search his sheep, and seek them out, and will deliver them out of all places where they have been scattered in the cloudy and dark day, and will gather the Lambs with his arms, and carry them in his bosom, and will gently lead those that are with young, and will bring them to their own land, and feed them in a good pasture, and upon the high mountains of *Israel*, shall their fold be; *There will I feed them, and cause them to ly down*, saith the Lord. 1. *Isa.* 40 *Ezek* 34. 11, 12, 13, 14, 15

Secondly, he as a King over all the earth, will gather his people into one kingdom for himself, and will give unto them Laws according to his own heart, and keep them himself for them, and will be unto them a nursing father, and make them Kings and Princes to rain with him in his kingdom; and saith he unto them, *In the place where it was said unto you, ye are not my people, there shall it be said unto you, Ye are the children of the living God; then shall the children of Judah and of Israel be be gathered together, and appoint themselves one head.* 2. *Hosea* 1. 10. 11

Thirdly, he as a head will perfect his own body, for which he gave himself to be their Saviour, and will give to every member of them grace according to the measure of the gift of Christ their head, for the perfecting of them into that one body of him, til they all come into the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ; *For thy dead men shall live together, with my dead body shall they arise; wherefore awake and sing ye that dwell in the dust, for thy dew is as the dew of herbs, and the* 3. *Eph.* 5. 23, 25 *Eph.* 4. 12, 13

earth

earth shall cast forth the dead, it shall disclose her blood, and shall no more cover her slain, but the graves shall open, and the dead shall be raised incorruptible, and we shall be changed.

And after this coming forth of their graves, though there shall be neither marrying, nor givnig in marrige, yet they shall live upon the earth, and beget children, and multiply as before, which you allow not of in your resurrection of the body, and one King even Christ shall be King of them all, and they shall be no more subject to any other King or government, but Christ in all, which shall be one King over all the earth, and his name one, for so saith the Lord by the Prophets, by Christ and his Apostles, and novv by me a member of his body, despised of the World that know me not, but beloved of God, of whom only I am known.

Zach. 14, 9

Again you say I deny the resurrection of the body, because there is a resurrection of the soul.

I Answer, that the death from which the resurrection is, is a mystery, and spiritually to be understood, as the resurrection from thence is; *Behold*, saith *Paul*, *I shew you a mystery*; and therefore though it be sown a natural body, yet is it in a spiritual sence, for there is a spiritual death as well as a spiritual life belonging to the body, therefore it is meant a spiritual resurrection of soul and body together, that they shall rise from a natural life; for as the soul and body dyes together in sin, so they both rise together from the death of sin, and the soul and body is dead even vvhile it lives; that is, dead from the life of God, as not enjoying him; that the body is thus dead vvhile it live, *Paul* saith, *And if Christ be in you, the body is dead because of sin, but the spirit is life because of righteousness*; and this spirit vvhich is life, is the spirit of life in Christ, vvhich shall also quicken your mortal bodyes by its dvvelling in you; and hovv can this be meant of the body in the grave, that should be thus quickned? for the spirit of life dvvells not in that after once it is there, no, nor the natural life, unless you vvill say it dyes vvith

Rom. 8, 10, 11

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it, and so remain in it; then how can it quicken it? but the spirit of life works upon the life of nature, while it lives in the body, to quicken and change it to be like God; therefore it is meant of the body living, or moveable upon the earth; and therefore observe the Scripture, *for if the Spirit of him that raised up Jesus from the dead dwell in you, then the spirit of him which raised up Jesus from the dead, shall also quicken your mortal bodyes by his spirit dwelling in you*; and how can this be meant of a dead body in the grave, in which no spirit is, nor any life for the spirit to work upon? and the spirit dwells in it before the body is quickned by it, *For thou O God dwellest in the thickest darkness*; but it is not risen in life and power there; therefore saith *Paul*, *That I may know him and the power of his resurrection; which is for the spirit to work mightily in him, for the renewing and changing of his body inwardly, in the inner man.* Phil. 3. 10. 11. Eph. 1. 16.

Again, the body while living, is either in darkness or in light; if in darkness, then so long dead, if in light, then is it living, and Christ is the light and life of it; and then saith he, *Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee, for behold the darkness shall cover the earth, and grosse darkness the people; but the Lord shall arise upon thee, and his glory shall be seen upon thee; and if thy eye be single, then is thy body full of light; but if thy eye be evil, then is thy body full of darkness*; and that is our death from which we are raised by the light of Christ; *for arise, shine, this light is come.* Isa. 60. 1, 2.

And you say that Satan slayes the body, and Christ doth raise it; but I say this is not meant of the body laid in the grave, for that God slayes, by taking the breath of life from it; and Satan by slaying the soul, doth also slay the body while it live, by reason of sin; and Christ raiseth soul and body together to life again from the death of sin, to live the life of holiness in Christ; for you who were dead in sin and trespasses hath he quickned soul and body together; for he that is in Christ is a new creature, old things are past away, and all things Eph. 2. 1. 2 Cor. 5. 17.

are beom e new, and then is the vile body changed, and made like unto the glorious body of Jeſus Chriſt.

Next you bring a Scripture, where *Paul* ſaith, *But we had the ſentence of death in our ſelves, that we ſhould not truſt in our ſelves, but in God which raiſeth the dead.*

2 Cor. 1. 9.

That is from the death which they had the ſentence of in themſelves, while they lived in the body, that they were by him raiſed, that they ſhould not truſt in themſelves, but in him; and therefore he raiſeth them to a life above themſelves, which is to the life of God in Chriſt, to truſt in him; this is the meaning, and is nothing to prove the raiſing of the body out of the grave, for which you bring it; but man himſelf is a grave to himſelf, while he live in ſin uncoverted; therefore becauſe man ſhould not truſt in himſelf, he is bid to deny himſelf, and follow Chriſt.

Another Scripture you bring, where Chriſt ſaith, *God is not the God of the dead, but of the living, for all live unto him*; that is you ſay, to be alive in his account.

But this Scripture makes not for you, to the raiſing of the dead body, but againſt you; for if he be not the God of the dead, but of the living, and the dead (you ſay) are them that are in the graves; then his life and power ſhall no more be manifeſt in them dead bodyes, and 'tis ſaid all live unto him; then that muſt be meant of them that are living, as you call living, and not dead, as you call dead; but you ſay they are alive in his account, then this muſt not be meant of the dead bodyes, but the ſouls of men, that cannot ſo dye, nor of them which he is not the God of, for all that he is God of, are alive in his account; and if ſo, then their reſurrection is to be alive in their own accounts; that is, alive unto God, but dead unto ſin, for reckon your ſelves dead indeed unto ſin, but alive unto God through Jeſus Chriſt our Lord.

Luke 20. 37, 38

Rom. 6. 11.

And

And you also say, 'tis because he hath promised to raise them again, that they are alive in his account; but from what, and to what he will raise them, you say not; but there is something of death they must be raised from, and something of life they must be raised to; else it can be no resurrection; and he hath nowhere promised he will raise the dead bodyes of men out of the graves of the earth, but the dead he saith he will raise; and what that dead is, you never explained; but you talk of a body of flesh and bones, and know not that your self, while living in the body is dead and want a resurrection.

Now he saith he is not the God of the dead, but of the living, speaking to the Saduces, who deny that there is any resurrection, and believe there is neither Angel nor spirit, but to tempt Christ for to have some things against him to accuse him, they reasoned with him concerning the resurrection, as you do; and therefore the Saduces reading in *Moses* writings of seaven brethren that had one woman to wife, and they all dead, and the woman also; they would know of Christ whose wife of them she should be in the resurrection; Christ answers, that though the children of this World marry, and are given in marriage, yet they which shall be accounted worthy to obtain that World, and the resurrection from the dead, neither marry, nor are given in marriage; neither can they dye any more, for they are equal unto the Angels, *Luke* 20 34,35 and are the children of God, being the children of the 36 resurrection; *Now that the dead are raised*, (saith Christ) *even Moses shewed at the bush*; How? Why that he himself then attained unto it? when he saw God appear unto him in a flame of fire, and calling unto him out of the midest of the Bush, saying, *Moses, Moses, draw not nigh hither, put off thy shoes from off thy feet, for the place where-* *Exodus* 3 2,3 *on thou standest is holy ground*; which is a mans puting off 4,5. all his grave cloathes, and out-side coverings, self and all selfishness, to appear and stand before the Lord in all self denyal of his own righteousness and glory, and to

be found to ſtand only in the righteouſneſs and glory of God, as did *Moſes* when he heard the Lord ſpeaking to him, ſaying, *put off thy ſhoes, for the place whereon thou ſtandeſt is holy ground*; and when *Moſes* in this reſurrection of him, calleth the Lord the God of *Abraham*, the God of *Iſaac*, and the God of *Iacob*, for he is not the God of the dead, but of the living; for all live unto him; that is, the ſouls of all them which cannot dye, they live unto him, and not the bodyes which dye, for they ceaſe to be any longer bodyes as before, and were only held up for a time by the life which lived and acted in them.

This ſaid Chriſt to convince the Saducees, that the reſurrection was ſpiritual, and meant of them that were living creatures, but dead from the life of God that were to be raiſed, and not of the Corps or dead bodyes in the grave, or concaves of the earth.

And men that are alſo living, and not living in the new raiſed man, are the dead that muſt be raiſed, and of whom God is not the God of, in a ſpiritual ſenſe, & in the ſecond creation or redemption, but in the firſt creation, till they are raiſed into the faith of *Abraham*, *Iſaac*, *and Iabob*, to ſit with them in the kingdom of heaven; and of ſuch he is the God of in the reſurrection, yet all live to him;

Rom. 14. 7, 8, 9. *And none of us live unto himſelf, and no man dyeth to himſelf, for whether we live, we live unto the Lord, and whether we dye, we dye unto the Lord; whether we live therefore or dye, we are the Lords; and for this end Chriſt both dyed and roſe, and revived, that he might be Lord both of the dead and living*; and this dead, is the dead in ſin and treſpaſſes, that he is alſo Lord of; that as he was raiſed out of the grave by the glory of the Father, ſo he by the ſame ſpirit of him dwelling in us that raiſed up Jeſus from the dead, may alſo raiſe us to a newneſs of life, even quicken our mortal bodyes by the ſpirit that dwelleth in us, *knowing* ſaith the Apoſtles, *that he which raiſed up the Lord Jeſus, ſhall raiſe us up by Jeſus, and ſhall preſent us together*; which raiſing is meant a renewing of the inner man; therefore ſaith

the

the Apostles in their outward sufferengs, *We faint not, but* 2 Cor. 4. 14, 16
though our outward parish, yet the inward man is renewed day by day; and therefore this raising is a spiritual resurrection, and renewing of the inward man, to live the life of God in Christ without sin unto salvation, and not of the dead Corps of men deceased, as you say, as all these Scriptures doth witness brought by your self, to confute my judgement upon them, but have thereby confuted your self, which let all that read them, and know of the mind of God and Christ, Judge of them.

Another Scripture you bring, which is Christ raising *Lazarus* out of the grave, after he had been dead four dayes; by which you would also prove the resurrection of our corporal bodyes; but this was a miracle that Christ then did, because of *Martha*'s unbelief; as when he turned water into wine, and raised himself the third day because of his Disciples unbelief.

Now saith Christ to *Martha*, *Thy brother shall rise again*; *Martha* replyes as *Iob* did, *I know he shall rise at the resurrection at the last day*, as all people naturally may say, though they know not what the resurrection to life, and the last day is; yet Christ told *Martha*, saying, reproving her for unbelief; *I am the resurrection and the life, he* Iohn 11. 25. 26
that believes in me, though he were dead, yet shall he live; and he that lives, and believes in me, shall never dye; believest thou this, saith Christ? that is, Christ himself is all that the resurrection is; he is the dead, and the dead raised; Rev. 1. 18
I am he that was dead, saith Christ, he is also the raiser of this dead, which is himself; *I have power to lay down my life, and power to take it up again*, saith Christ; and he is the Iohn 10. 18
life that the dead is raised to; *I am the resurrection and the life*; he is indeed the resurrection and life of all that are raised; and all that do rise, are risen with him in the resurrection and life of him; *He hath raised us up together*, Eph. 2. 6
and made us sit together in heavenly places in Christ Jesus; and till you see him your resurrection and life in you, and your self risen with him, in the resurrection and life of him, you know neither him, nor what the resurrection

is, but like *Martha* (cumbred about much ſerving) will not believe but in the raiſing again of a corporal body of fleſh and bones; and as *Thomas* will not believe a reſurrection without ſeeing the ſame fleſhly body of Chriſt again to raiſe them; and ſo though you quote this Scripture, which is, *If we believe that that Jeſus dy d and roſe again, even ſo them alſo which ſleep in Jeſus, will God bring with him*; yet you underſtand it not, but are your ſelf yet a ſleep, and have not been awakned to ſee Chriſt dying and riſing in you, and your ſelf to have bin a ſleep with Jeſus till your riſing with him; but you are ſtill a ſleep and know not how them that are a ſleep are brought with him; but the Apoſtle doth clearly prove in the next Chapter to the *Theſſalonians*, that this ſleeping is while they are in the body, living a natural life, and not in the graves of the earth; for ſaith he, ſpeaking of living men, *Let us not ſleep as do others, for them that ſleep, ſleep in the night, and they that are drunk, are drunk in the night*; that is in the night of their own ignorance and blindneſs, in the ſtate of unbelief; but let us who are of the day watch and be ſober, for we are not children of the night, nor of darkneſs, but of the light; and ſo the children of light being the children of the reſurrection; and were you once brought into that ſober watchful ſtate of Chriſt coming ſpiritually to your ſoul, to awaken you from ſin and blindneſs, and the darkneſs of your own underſtanding, no more to judge others, and did once hear his voice within you, ſaying to you, *Awake thou that ſleepeſt, ariſe from the dead, and Chriſt ſhall give thee light*; and you would then be in a way to attain your reſurrection with Chriſt, for you ſhall hear a voice within you, ſaying, *This is the way walk in it, and they that hear ſhall live*; ſo much for the reſurrection, which for ſatisfaction to the Reader, and to take off all objections, I have inſiſted ſo much upon it, and ſpoken ſo largely of it.

Theſ. 4

Theſ. 5

Epheſ. 5.14

And thus do your own Scriptures prove no raiſing again of a corporal body, but a ſpiritual reſurrection of men in the body; and truly I wonder you ſhould talk ſo much

much of raiſing the dead body, when the Scriptures every where ſpeaks of raiſing only the dead, and between the word body, and dead, there is a difference; therefore you ſhould underſtand what you read; but it ſeems you know not of any dead, but a body of fleſh and bones, which in deed and in truth was never living, but alwayes of it ſelf without the life a dead thing, or earthen veſſel, without any ſence or feeling, as before God breathed into it the breath of life, and alſo when the breath of life is taken from it; and it is the life in the body which (as to man) lives and dyes while in the body, and that comes and goes, ebs and flowes, and which only bears up the body while in it; and in that life, there is a dying from Chriſt, and a living to Chriſt, for the ſoul that ſinns ſhall dye; and 'tis not ſo ſaid of the body; but why ſhould I ſpeak thus to you, that of your ſelf do clearly diſcover not to underſtand your ſelf not what you read? neither indeed do I ſpeak only to you [for you are a ſleep, and 'tis God that muſt awake you] but for the inſtruction of others do I write, whom you have blinded and led away from the hope of the Goſpel, and that are not wilfully blind alſo as you are; and alſo to manifeſt to others the willful blindneſs of you, in what you read; and alſo your ignorance in the things of God, not yet manifeſt to your ſoul, and yet you will become teachers of others, when you have need to be taught your ſelf.

CHAP. XIII.

Several Objections concerning the Trinity anſwered, the truth thereof proved and cleared, and of the three that bare witneſs, how they manifeſt themſelves.

CConcerning the Trinity, I ſay there is but one God in eſſence, declaring himſelf to us by Father, Son, and Spirit, which I call three appearances, or manifeſtations of that one God to men, which you object againſt, and ſay they are three perſons, or ſubſtantial bodyes, and that Chriſt is in heaven in a corporal body; and becauſe Pag. 35.

you

you have no Scripture to prove them three perſons, you bring an alluſion from the Sun; you ſay in the Sun there is the body of the Sun, the beams iſſuing from the body, and the light; which you make three bodyes, yet but one Sun; but this alluſion will not hold to prove your three perſons, for the Sun which you ſay is the body, or perſon, do ſtill remain the ſame in it ſelf; and the beams and light of the Sun are the Image, the glory and ſtreamings forth of the Sun unto men and other creatures, by which the Sun doth manifeſt it ſelf, and which by reaſon of clouds may be hid from men, and ſo may be ſeen, and and not ſeen with men, yet they ſtill remain and are retired in the Sun the center and body of them that ſends them forth, and are unſeperably joyned with the Sun, and as three appearances of one Sun do joyn all together, as one in one created body, or ſubſtance of light, and are not three diſtinct perſons, nor bodyes, as you ſay:

So the Father, he is the center, or perſon, not corporal, but ſpiritual, and the Son and Spirit which declars him to us, are the Images, glories and ſtreamings forth of the Father, by which he doth manifeſt himſelf; for Chriſt is ſaid to be the expreſs Image of his Fathers perſon; and as the Father is a ſpirit, ſo is Chriſt the Son a ſpirit; he is of the ſame as the Farher is; and though he is, and may be manifeſt in fleſh with men, yet he is not that fleſh; and Chriſt as the Image and glory of the Father, do make him known unto men to be a ſpirit; and the Holy Ghoſt being alſo of the ſame of the Father and the Son, do unite men unto them in the ſame ſpirit; and they are not corporal but ſpiritual, and are unſeperably joyned together all three one in another in one ſpirit in every appearance of them; and when we ſee the one, we ſee the other; as Chriſt ſaith, *He that hath ſeen me, hath ſeen the Father alſo, and the Holy Ghoſt in them both, which unites man unto them, & brings all things to mans remembrance concerning them* John 14

But

But Christ and this spirit, is said to come in the clouds, as the beams and light of the Sun doth; and therefore we may see them, and not see them in the time of their manifesting the Father; and so Christ of himself saith, *Ye shall see me, and again ye shall not see me, for I goe to the Father*; so do the light and beams of the Sun, retire in the Sun, and remain there, when we see them, or not see them, as doth the Son, and spirit of God; their place of retirement is with the Father, and do still remain the same in the Father; who sends them forth, and takes them at his pleasure, as the same with himself; and are as three spiritual appearances, or manifestations of one God in one uncreated, invisible, unlimited, unchangeable, and omnipotent spiritual being, and are not three distinct persons, bodyes, nor subsistances, in any visible, created, limited, confined, shape, form, or being of Flesh, blood, nor bones, neither all, nor any of them, as you would have them; and now how prove you them to be three persons? and therefore your allusion is false.

Next you say; three persons did appear in the baptism of Christ; the Father speaking from heaven, the Son standing in the water, and the Holy Ghost descending in the likness of a Dove; by this you would prove three Persons to be in heaven. Pag. 35.

To which I answer; that the humane fleshly Person of the Son, standing in the water to receive the baptism of *John*, besides the Son of God, was the nature of man he took in a corporal shape, that recided only one earth, as the center of a corporal being, and was born up only by the life, which was the Son living in it, to fullfil the righteousness of the outward signs then to be fulfilled by him, and afterwards every thing again to go to its own place; as with us, so with him; and the Son of God, which is still the Son of God, was the pure life of God, dwelling and and manifest in the flesh he then walked in, for a man may be in a personal shape, and yet be the Son of the Devil, whose life in him is devilish, though Christ was not so, but it may be said he stood in the water as a corporal

man, he then was, and as other men corporally may do, and not as God; but the Son of God, was God in ſpirit, and life, and light, manifeſt in that fleſhly perſon, which remained its time upon the earth, as other perſons do, who are to have the ſame myſtery of God and godlineſs in them; *For great is the myſtery of godlineſs, God manifeſt in fleſh, juſtified in the ſpirit, ſeen of Angels, preached unto the Gentiles, beleived on in the World, received up into glory;* 1 Tim. 3. 16. not the fleſh, doth it ſay, was juſtified in the ſpirit, ſeen of Angels, preached unto the Gentils, beleived on in the World, and received up into glory, but only God, even God manifeſt in the fleſh, and ſo forth. So are the words and ſenſe of the Scripture; and thus as a man did he ſtand in the water, to be baptiſed of *Iohn*; and I wonder you who pretend to follow the example of Chriſt, will baptize any that cannot of themſelves ſtand in the water, as Chriſt did; who in that ſhape you would prove to be a ſecond perſon now in heaven.

And to prove the Holy Ghoſt to be a perſon, you ſay the Holy Ghoſt deſcended in the likneſs of a Dove, at the baptiſm of Chriſt.

I Anſwer, that by the Dove is ſignified purity, innocency, and humility, which then appeared to be the life the Son lived in that perſon, and was then manifeſt to live in fleſh, which was the deſcenſion of that life into mans nature, ſignified by the deſcending of the Dove; and things ſignifying as ſigns, are things created and temporal; but the things ſignified, are uncreated, ſpiritual, and eternal; ſo is the Holy Ghoſt, which is the pure innocent life in whomſoever it lives, and is not a corporal perſon; and this life, *David* ſpeaketh of, when he ſaith, *I have waſhed my hands in innocency; And who ſhall aſcend up into the holy Hill of Mount Sion, the Lords holy Mountain? but he that hath clean hands, and a pure heart, and that hath not lift up his ſoul unto vanity*; And we living that life, are ſtill in the ſpirit flying upward as Doves to their Windows, carried above our ſelves, and above figures and ſigns, and things temporal to God, and the things above, which are Pſalm. 24. ſpiritual,

ſpiritual, and eternal, ſeeing the righteouſneſs of all ſigns and figures fulfilled.

And the Baptiſm of *Iohn* which Chriſt took upon him, was the laſt ſign before him, that he was to fulfill, in the fulfilling of all righteouſneſs; and then at the appearing of the Dove was the heavens opened unto him, and a light ſhined round about him, which was the glory of that innocent life, then appearing in him, at the coming of the Holy Ghoſt as fire upon him; and as with the ſigns that did prefigure Chriſt under the Law, there did appear fire, and the likneſs of Doves, or innoceut things in viſible ſhapes upon the Sacrifices of old, to make them acceptable; ſo with Chriſt at his Baptiſm, ſhewing that without the Holy Ghoſt and fire (which is the pure innocent life of God) deſcending and appearing with man in his human fleſhly body, he enjoys no acceptance with God in his ſoul; therefore the Holy Ghoſt, which is to make us and all things acceptable with us and the Father, is to deſcend into us, to appear with us at our ſpiritual Baptiſm into Chriſt, that as at the Baptiſm of Chriſt into *Iohn*, a Dove and fire appeared with him; ſo at our Baptiſm into Chriſt (not with water, but with the ſpirit) do there appear with us the Holy Ghoſt, and Fire ſpiritually in us; the fire to try and purge us, and the Holy Ghoſt to ſanctifie us; So ſaid *Iohn* of Chriſt to thoſe that would be Baptized of him, *I indeed Baptize you with water, but he that cometh after me, who is greater then I, whoſe ſhoe latchet I am not worthy to unlooſe, He ſhall Baptize you with the Holy Ghoſt, and fire*; And then is all righteouſneſs both of Law and Prophets, and outward ſigns and figures fulfilled, and heaven is ſpiritually opened unto them, and the light of the glory of the Father ſhineth in them; and therefore this Scripture thus opened, proves not the Holy Ghoſt to be any corporal perſon or body, and which if you had ſeen to come ſpiritually in you, you would no longer judge the holy Ghoſt to be a perſon corporal in heaven without you; but would then ſee him to be a ſpirit within you, revealing all things of the Father

to you, and making you, and all things with you, acceptable with the Father.

And Thirdly, you would prove the Father to be a person, and a corporal substance, by the voice which Christ heard from Heaven at his Baptism saying, *This is my beloved Son, in whom I am well pleased.*

Mat. 3.

To which I answer, that this voice from Heaven which Christ heard, signified the speaking of the Father by the Spirit in him, declaring and shewing unto him, the acceptance that the Son then had with the Father, at the appearing of the Holy Ghost, when he had fulfilled all righteousness; for the heavens were opened unto him, and the light and glory of the Father appeared in him; and the Father appeared not unto him in a person, to speak with a vocal voice, as you would have it, but with a secret still voice, as he doth in us, when his spirit witnesseth with our spirits, that we are the Sons of God; and which we with Christ being full of the Holy Ghost, do hear speaking in us, and then see the heavens opened unto us, and Christ at the right hand of the Father in Heaven, which *Stephen* being full of the Holy Ghost, did also see, and without the Holy Ghost he could not see: therefore was it not a visible temporal Heaven that he saw open, nor a personal Christ he saw in Heaven at Gods right hand, nor God a person, at whose right hand he saw him, nor with a temporal eye did he behold it, but with the eye of faith, even with the Holy Ghost, and which could not be a person corporal, for then how could it be in him? And without which Holy Ghost, no man can hear the voice of the Father speaking in him, to say unto him, *Thou are my beloved Son, in whom I am well pleased*; And now where are your three persons? Or what are they? you have said them, but they are lost, and you cannot find them.

2 Kings 19. 21.

Act. 7. 55.

Next you bring a Scripture to prove them three persons, where *John* saith, *There are three that bear witness in Heaven, the Father, the Word, and the Spirit*; these you say are three persons; but these words doth not prove them so,

1 John 5. 7.

but

but three that bear witneſs, and that a ſpirit is ſaid to do without a perſon; *For God is a Spirit*, ſaith *John*; *And this God, and Father, is my witneſs*, ſaith Chriſt and *Paul*, and *he that believes hath this witneſs in himſelf*; and this is not another perſon, but Chriſt the faithful witneſs, who hath redeemed us, waſhed and ſanctified us by his blood ſhed abroad in our hearts, of which the blood ſpilt on the Croſs was a figure; and they are witneſſes in heaven; even that heaven which conſiſts of righteouſneſs, peace, and joy in the Holy Ghoſt, and is ſaid to be within us, *For behold*, ſaith Chriſt, *the kingdom of heaven is within you*; even that kingdom of God, which the Father, the word, and the Spirit, beareth witneſs in; that kingdom is by Chriſt revealed in man, and there they three (as one) do bear witneſs to man, That the kingdom of God is within them; and no one of them do witneſs alone, nor to one thing, but to what the one witneſſeth, the other witneſſeth alſo, and they all bear witneſs together; for ſaith Chriſt, *I and my Father are one; and I am in the Father, and the Father is in me, and I in you*, (ſaith Chriſt) *and I bear witneſs, not of my ſelf alone, but the Father that ſent me, beareth witneſs with me*; And the Spirit beareth witneſs with them both, and all three are witneſſes for man, againſt all that ſhall bear witneſs againſt man; and how theſe can be three perſons, I ſhall leave for all that read to judge.

CHAP. XIV.

Chriſt no corporal Body in a local Heaven, but he and we at one body, are together in Heaven on Earth. How he is ſaid to be in us by faith, and what makes men reprobates.

AND becauſe you cannot deny but that Chriſt muſt be in us, you ſay, *He is in us ſpiritually, and in Heaven corporally.*

I anſwer, That in this you will make a divided Chriſt, or more Chriſts then one; and alſo that he cannot be at once every where, and the ſame in all places, that he is in one; and ſo you deny Chriſt to be what he is. And truly

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in this you make Heaven a place of more confinement, and more litteral then we our ſelves are, which are fleſh and blood, that he ſhould be there in a corporal body, and in us ſpiritual; ſo that from thence we are better and more ſpiritual then Heaven, and are more honored, and of more honor then Heaven is, that we ſhould have the ſpirit, and Heaven the fleſh; for the ſpirit is of more honor then the fleſh, and the ſpirit doth honor the fleſh and make it a veſſel of honor; and he that hath power over all things, hath power to make one Veſſel to honor, and another to diſhonor; and there is no fleſh (which is all as the Potters clay to him) but Chriſt hath taken poſſeſſion of it, to become his fleſh and habitation, to live, act, and appear in it as he pleaſeth, either in love or wrath, by life or death, to ſhew himſelf, or hide himſelf, to the joy or trouble of the creature: *For do but thou hide thy face, and I am troubled*; (ſaith *David*) *but when I ſee the light of thy countenance, I rejoice, for in thy face is fulneſs of joy, and at thy right hand are pleaſures for evermore.* So that both his fleſh, and alſo his ſpirit is at this day with us, and walks among us, and I know no other, though ſome want eyes, and cannot ſee it; but he that hath an eye to ſee, let him ſee, and he that hath an ear to hear, let him hear; for the ſame Chriſt that is now in Heaven, (which is no corporal body) is in us, and we being corporal, do enjoy him ſpiritually in our corporal bodies, yea even in our mortal bodies, by which mortality is ſwallowed up of life; for we knowing and enjoying Chriſt, who is our life which is immortal, to be in us, we can no longer ſee our ſelves to be mortal, but (even as Chriſt is) immortal, being riſen into a new life with him, to live, and no more dye; *For he that believes in me*, (ſaith Chriſt) *though he were dead, yet ſhall he live; and he that lives and believes in me, ſhall never dye*; But I ſpeak not of the corporal body, but of the ſoul; though in this body or earthen Veſſel, while the life is in it, we have this treaſure of the rich glory of God in the face of Jeſus Chriſt, and through believing do poſſeſs and enjoy the ſame Chriſt in us, that is in Heaven, even that Chriſt which is

Pſalm. 16

Luke 20. 35

John 11.

2 Cor. 4.

in the Father, is in us, and which the Father is in, we are in, and all in one Heaven.

And this is the ſame Chriſt which ſpake and ſaith, *I am in the Father, and the Father is in me; and as we both are one in an other, ſo they alſo may be one in us, and I in them, and thou in me, that they may be made perfect in one, to be where I am, and behold my glory.* And now who ſhall we believe, Chriſt or you? For he that ſaith, he is in the Father, the ſame alſo ſaith, he is in us, even the ſame that he is in the Father, and that is the ſame that he is in Heaven; Wherefore ſeeing God hath ſaid it, *Let God be true, and every man a liar:* And God ſaith, *I will dwell in them, and walk in them, I will be their God, and they ſhall be my people; and the Tabernacle of God is with men, and there is one God over all, through all, and in you all;* And then if the ſame God over all, be in all, ſo alſo is the ſame Chriſt, and not another, and manifeſt to them through believing, but not confined; for he is in Heaven, Earth, and us, all at once, which that he could not be, if he were a corporal body, and Heaven at ſuch a diſtance from us as you would make it; but being he is a Spirit, he (as the wind) can be every where, and blow where he liſteth; *And fleſh and blood* (in a corporal body) *ſhall never inherit the Kingdom of God;* therefore did not his Fleſh or corporal Body, but as he is a ſpirit like unto God, ſo he is in God, at the right hand of God, equal with God, and we at his right hand, equal with him; *For he that overcometh, will I give to inherit all things,* (ſaith he) *and to ſit down with me in my Throne & at my right hand, even as I overcame, and am ſet down with my Father in his Throne, and at his right hand.* And ſo, and after that manner he is in us, and we ſay, *Thy Kingdom come, Thy will be done here on earth, as it is in heaven;* but ſome are as thoſe which draw nigh with their tongues, when their hearts are far from him.

Rom. 3. 4.

Rev. 21. 3.

Eph. 4. 6.

Mat. 6. 10.

Now you ſay, *He is in us only by faith.*

I anſwer, That Chriſt the Son of God is in us, but without faith he is not made known to us, *and without faith, it is impoſſible to pleaſe God;* and Chriſt is this good pleaſure of God, and he that will come to God, muſt come by Chriſt, and

and believe that he is, and that he is a rewarder of those that diligently seek him; and therefore *Paul* speaks
Heb.11.6. of being renewed by his spirit in the inner-man, that Christ may dwell in our hearts by faith, which is to be known unto us, that he is in us of a truth; this is a dwelling in us by faith; and had you that faith of the Son of God, you would then know that the Son of God is in you; and what saith *Paul* concerning that? *And if Christ be in*
Rom.8.10. *you, the body is dead because of sin, but the Spirit is life*
Col.1.27. *because of righteousness; And Christ in you the hope of glory; And*
2 Cor.13.5. *know you not* (saith he) *but that Christ is in you except ye be reprobates*? Then till Christ be in man, he must needs be a reprobate. *And this is reprobation*, (saith *Paul*) *because ye*
Rom.1.28 *desire not to retain God in your knowledge*; but where the knowledge of God is, there is Christ, or God manifest in flesh, and he is no longer a reprobate.

But you say it is a false assertion to say, *That so long as man is without Christ, he is a reprobate*, though the Scripture saith also, *That except Christ be in you, ye are reprobates*; but this you say to excuse your selves from being counted reprobates, because you have said, Christ is not in you; but though you know not that Christ is in you, and you thereby reprobates, yet to comfort you, I shall tell you, That some have appeared to be without Christ, and yet afterwards he hath been revealed in them, making known the Lord unto them, and then they have been no longer as reprobates; *For such were some of you, but now ye are washed, now ye are sanctified*; and so may you when you know
1 Cor. 5. 21. Christ in you, who will then be this sanctification unto you; *For he is made unto us Wisdom, Justification, Sanctification, and Redemption.*

CHAP.

CHAP. XV.

Of Election, Reprobation, and Damnation, and the state of Ahab, Judas, *and* Esau, *in the History, and in the Mystery; how they are not eternally damned; and how* Jacob *and* Esau *are Twins in one Womb, and what they signifie.*

BUT you say, *Reprobation is part of God's eternal Decree, to pass by some, and elect others to eternal salvation*; But you have not here said, *They shall be for ever past by*, though it be your meaning.

Therefore I shall answer; That as to pass by some when he calleth others, is true, *for one shall be taken, and another left*; and all are not called or chosen together; but it doth not therefore follow, they shall never be chosen; for in Christ all are look'd upon by the Father to be called, elected, and chosen, because Christ is the elected one; *Behold mine Elect*, (saith God) *in whom my soul delighteth*: And in him he delights in all men; and all that are elected and chosen, are chosen in him, and that is no less then all mankind, even the whole Creation of God, which groans and travels in pain to be delivered by him: And that which is lost, never to be called nor chosen, is onely Death and Hell, that which is not of him, nor found written in the Book of life, which is Christ.

But that some men are soul & body eternally damned you instance *Ahab, Judas, & Esau* but because you cannot prove it by them nor any others, only you say it, I shall briefly answer you according to the Scripture.

That *Ahab*; *Judas*, and *Esau*, (all three) sold their Inheritance with God for worldly pleasure and profit, and were despisers of them which they thought better then they in acceptance with God, which was their loss of Heaven and salvation so long, and is the same that is with all men to this day, that delight in the love of the World, and the vain glory thereof, as they did, in whom the love of God is not, and of which *Ahab, Judas*, and *Esau*, were a sign in the History, and also an Allegory, for a spiritual meaning is in them; for we all spiritually (signified by them temporally) have sold

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our birth-right, even our ſpiritual Kingdom and Inheritance, for a temporal one, which is the loſs of our Heaven and ſalvation; for we have every one of us followed our own inventions, we have forſaken the Lord, and denyed him, and for our iniquities have ſold our ſelves, and for love of our ſins we have been betrayers and murtherers of the juſt one, as *Judas* in the fleſh was, who repreſented all of us in that Work, as *Adam* did in the fall, and as Chriſt did in the reſurrection, and which we in the ſpirit have done to this day; but of all ſuch Chriſt ſaith, *Father forgive them, they know not what they do.*

1 King. 21. 21, 22. First, *Ahab* in the Hiſtory, Sign, and Allegory, was a great worſhipper of *Baal*, and coveted an evil covetouſneſs to his houſe, he deſired *Naboth's* Vinyard, and ſold himſelf to do evil before the Lord, which was the loſs of his heaven and ſalvation; therefore the Lord threatned to bring an evil upon him and his houſe; *But Ahab humbled himſelf, and repented before the Lord*, (but it was a Law-repentence, and not a Goſpel repentance) *and the Lord ſaid, Becauſe Ahab humbled himſelf before me, I will not bring the evil upon him in his day, but in his ſon's day*: Yet this was but a temporal evil, and God to cut him off from it, that he might no longer reign in it, cauſed an evil Spirit to go into the mouths of his Prophets, to perſwade him to go out to battel with the King of *Aſſyria*, at *Ramoth Gilead*, to fall there; and he did, and ſlept with his Fathers; but we read of no eternal deſtruction threatned to be eternally to his ſoul and body after death, nor to his ſon's, nor any other; but in his ſons day was the Word of the Lord fulfilled upon his poſterity, all his ſeventy ſons were ſlain that remained, and all his great men, and all his Kinſfolks, and his Priests, until he left him none remaining. So ſhut evil, & all that have done evil, with all Worſhips, and Worſhippers of *Baal*, be ſpiritually deſtroyed in men, even as *Jehu* (in the fleſh) deſtroyed *Baal* out of *Iſrael* for a ſign; for the outward is a ſign of the inward.

2 Kings 22, 20, 21, 22.

2 Kings 10, 10, verſe 26, 27.

Secondly, *Judas* he was one of Chriſt's twelve Diſciples, for he ſaith, *I have choſen you twelve, and one of you is a Devil*, which was ſignified all along from the creation, that the ſons of God never came to preſent themſelves before God, but the Devil

came amongst them, so among the Disciples of Christ, which is to signifie to us, That in the nature of every man there is a Devil to oppose every appearance of God to man; and as *Ahab* sold himself to do evil for filthy lucres sake, so *Judas* took money to sell his Saviour, which was his Inheritance and eternal possession, which he was not so long possest of; and which was his loss of heaven and salvation; and he (we find) repented him also of the Evil, confessing he had betrayed innocent blood; and God saith, *That at what time soever a sinner repenteth him of his sins, it shall be forgiven him*; yet God brought an Evil upon his person, to cut him off from his generation, for we read that he went and hanged himself, but we read of no eternal damnation threatned to be eternally to his soul and body after death, but that in death he went to his own place, that is, the body to the Earth from whence it came, and the soul to God that gave it (as all men at their end do) and no otherwise do we read of him; and he was sign of the betraying, murthering spirit of the Devil in us which reigns too much in many of us. *Iob 2. 6.* *Mat. 27. 3.*

Thirdly, *Esau*, one of the sons of *Isaac*, was a man delighted in the world, with the vain glory thereof, sold his Birth-right for a Mess of Pottage, chose rather to enjoy the pleasures of the world, (which was but for a season) then his eternal Inheritance, which was to eternity, and so long he enjoyed not himself in God, the true God, as *Jacob* did, which was his loss of heaven and salvation; but no eternal destruction or damnation do we read of, that he was to be eternally in.

And we read, that by *Esau* is signified the greatness and honor of the world, which is the humane, fleshly part; for Dukes, Kings, and Nobles came of him, and he is called the Father of the *Edomites*, which were the Enemies of God's people, and despised them; and therefore God caused them to be despised, for saith *David*, *Over Edom will I cast my shoe, upon the Philistines will I triumph*; and God brought a temporal destruction upon them, that is, he having God on his side, overcame his Enemies and undervalued the honor and glory of this world, though he were a King, and was happy in *Gen. 36.*

he was counted a Worm, a ſcorn and deriſion of men, as a Type of Chriſt, and the Spirit of Chriſt which was to be revealed in his people; and though God brought a temporal deſtruction upon them, yet we read not of *Eſau*, nor any Duke nor King, (only the King of darkneſs, who is the Devil) that was to be eternally damned or deſtroyed, as you, and too many that know not God would have it; onely for that time they lived in rebellion againſt God on the Earth, as was *Cain*, and other wicked men, who were for their rebellion ſent out from the preſent enjoyment of God's love, under wrath and doubting. And this is all the damnation to men that we can read of, and no other have you proved, nor can prove according to the Scripture.

This *Jacob* and *Eſau* were both the ſons of *Iſaac*, and were Twins in one Womb; and they while in the Womb, before they had done good or evil, were ſaid the one to be beloved, and the other hated; or the one choſen, and the other left; which ſignifies Fleſh and Spirit, Good and Evil, as two twins, ſtrugling and ſtriving in the Womb of one man for Maſterſhip, as we read it did firſt in *Adam*, when the Evil prevailed and overcame him, to bring him into the knowledge of good and evil.

But to underſtand how this was firſt in *Adam*, and ſo in us, we find *Adam* was created of the duſt of the ground, and that was the firſt and eldeſt part of man in the Creation; and after God had form'd him, he breath'd into him the breath of life, and he became a living ſoul; Now he was both Divine and Humane, Spirit and Fleſh, Heavenly and Earthly; and agreeable to that, (as two Seeds in him) *Adam* had two ſons ſprung up from him, *Cain* and *Abel* a man Earthy, and a man Heavenly, (ſignifying fleſh and ſpirit in us) and the Earthy roſe up againſt the Heavenly, and ſlew him, for which he was baniſhed from the preſence of God, and wherefore ſlew he him? but becauſe his own works were evil, and his Brother's good; So was it in *Eſau* and *Jacob*, the elder roſe up againſt the yonger to ſlay him, for which the elder, even *Eſau*, was to ſerve the yonger, even *Jacob*, and the yonger became heir to the Inheritance, as did *Abel* the yonger brother of *Cain*.

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And that which was first created, which was the womanly Earthy part of man, (though not divided from the man) was (after it was divided) first in the transgression, sold it self to injoy its lust in eating the forbidden fruit, to know Good and Evil; Therefore was it said, *The elder shall serve the yonger, and be saved by the yonger: Nevertheless* (saith *Paul*) *the woman shall be saved in child-bearing*; that is, in bearing and bringing forth the spiritual *Abel* and *Jacob*, the Man-child, Jesus Christ in the spirit, even he form'd in the woman, or manifest in flesh, (the weak and Earthy, humane part of mankind) is the Saviour of it, by destroying the Corruption and Enmity in it, that rose up against him in the first transgression, also in *Judas*, and so to this day, to betray the innocent; which Corruption and Enmity of the flesh, is *Cain*, *Esau*, and *Judas*, (still in the Spirit) warring against, and betraying the innocent *Abel*, *Jacob*, and *Christ*, in us to this day.

Esau the Earthy, Fleshly, Humane part of Mankind, which is the first man of the Earth, Earthy, created in *Adam*, shall become a servant to *Jacob*, the Divine and Heavenly part of Mankind, which is the second man of Heaven, heavenly, or breath of life breathed into *Adam*, but not manifest to the creatures apprehension till the second appearing of the second *Adam*, (the Lord from Heaven) in the glory of the Father, at the conversion of mankind in the second creating of man to a more perfect Image of God then in the first *Adam*, from which man shal never fall; and then is the first *Adam* & Creation of God, become a servant to the second, & by the second is saved from its first pollutions, and therefore the whole Creation is said to groan and travel in pain, to be delivered into the glorious liberty of the sons of God, to be no more a servant subject to sin and Satan, but a son and heir with the Lord Jesus (the second *Adam*) in the Kingdom of Heaven.

And that was not first which was spiritual, but first that which was natural, and after that which was spiritual; And as in the Creation, so in the Regeneration, the natural man is before the spiritual man; for in the Creation the natural

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man was first put on, and was first in the transgression, and so it is written, *It was sown a natural body.* But in the Regeneration, or second Creation, it is said, *Put ye off the old man with all his corrupt deeds, and put ye on the new man Christ Jesus, which is created in righteousness and true holiness*; and so it is written, *It is raised a spiritual body.* And these two Seeds, flesh and spirit, the earthy and heavenly parts, do both grow together in one man till the Regeneration or resurrection, that Christ appears to make a seperation, which is the wheat and tares growing together until harvest.

And of these two, the spirit and the flesh, which is *Jacob* and *Esau* while they were together in one belly, before they had done either good or evil, that the purpose of God might stand according to Election, not of Works, nor their own doings, but of him that calleth, (who calleth not the flesh, but the spirit; not the Tares, but the Wheat to be preserved.) It was said, *The elder shall serve the younger; Jacob have I loved, and Esau have I hated*; So Christ the Reaper of his own Harvest, gathereth the Wheat into his ovvn Garner, but the Tares he leaves to destruction; even so the Spirit shall be saved, but the flesh shall be destroyed in the day of the Lord Jesus, or of God manifest in flesh, to destroy the corruption of it, and so make the Flesh become Spirit in him; and then is that prophesie fulfilled, *I will make darkness light before you.* And thus these two, Good and Evil, *Abel* and *Cain*, *Jacob* and *Esau*, *Christ* and *Judas*, Spirit and Flesh, Light and Darkness, both may spiritually be found in man, which is the great mystery that hath been hid from former ages, and which with them was knovvn and held forth by Types and Figures to them, the outward typifying the inward.

And according to this division or seperation, vve finde the people of God were divided for a time, and one part of them which was not said to be elected or chosen, had their hearts hardened, and their minds blinded, and they shut up under wrath and destruction, which was their casting of, (as was *Cain*, *Ahab*, *Judas*, and *Esau*) but saith *Paul*,

Paul, Hath God cast away the People which he foreknew? no, God forbid; but at this time, saith he, *there remains a remnant according to the election of grace*; And it is not said that it should be alwayes so, neither of Jew, Gentile, Heathen or other, but until a deliverer should come out of *Sion*, and turn away ungodliness from *Iacob*; which was Christ the new man to be manifest in them, or the heavenly seed again to injoy its own body with man; and till then they appeared as those that was cast off, and Christ also appeared as one forsaken of God, in redeeming those that were forsaken, else why said he, *My God my God why hast thou forsaken me?* And we find that those which were cast off, were again brought in, and grafted to their own Vine, Root, and Stock, even Christ, in the destruction of their sins; *For this is my Covenant with them,* saith the Lord, *when I shall take away their sins*: And so with all People of all sorts, for whom Christ dyed and is a mediator for, even to them in due time shall this salvation and redemption by Christ be made manifest, and all flesh shall see the salvation of God, and the whole earth shall be filled with his glory. Rom. 11. 1 Tim. 1.

Therefore in this of *Iacob* and *Esau* there is an Allegory, a great mystery, and a spiritual meaning to be understood as I have briefly opened; and they both signifie two nations, houses, or families, for it was said unto *Rebecka*, *two Nations shal proceed from thy womb, and the house of Iacob shall be as fire, the house of Ioseph as a flame, and the house of Esau as stubble, and all the house of Esau and of Edom, even all the enemies of Gods people, both the bryers, thorns, stubble, and all combustable matter that is not of his own spirit, will the Lord consume in one day; even in the day of the Lord, when he shall appear to do this with man*; for even as the fire burns stubble, so shall the spirit of the Lord in man burn and overcome the corruption of the flesh, and make the flesh even man in all things the spirits servant, the natural man shall serve the spiritual man, the elder the yonger, *Esau* shall herein serve *Iacob*, and be converted to *Iacob*; the spiritual man shall overcome the natural man, even as *Iacob* overcame

Esau:

Esau: How was that? Why *Jacob* through love, meekneſs and humility, did appeaſe his brother *Esau*'s wrath, and overcame him, and made him fall about his neck and imbrace him, who before had determined to kill him, but were now reconciled together as two brothers; ſo will the ſpiritual man reconcile the natural man to it ſelf in love, death ſhall be ſwallowed up of life, and they ſhall no more be twain, but one.

And now to ſee theſe two brothers *Iacob* and *Eſau* ſtruggling in us, that as *Eſau*, ſo the fleſh and corruption of the heart and mind of man, do ſtrive and ſtrugle to be born firſt; but as *Iacob*, ſo the ſpirit and purity of the heart and mind, ſtriving with the evil for maſterſhip, do pull it back again, and not ſuffer it to break forth in evil actions; for as an evil motion may ariſe, ſo a good motion recalls it, and they both may be warring one againſt another in man, before a full converſion of man, as *Paul* ſometime ſaid, *I find a Law in my members warring againſt the Law of my mind, bringing me into Captivity to the Law of ſin and death; and when I would do good, evil is preſent with me; now if I do that I would not, it is no more I that doth it, but ſin that dwelleth in me. O wretched man that I am* ſaith he, *who ſhall deliver me from the body of death! I thank God through Jeſus Chriſt our Lord; ſo then with my mind I ſerve the Law of God, but with my fleſh the Law of ſin, and the Law of the ſpirit of life, which is in Jeſus Chriſt, free us from the Law of ſin and death, and overcomes it*; and the wicked one ſhall not prevail when Chriſt the juſt one appears to reſiſt, as the Dragon and his Angels prevailed not againſt Chriſt and his Angels, but were caſt forth and overcome; ſo it is written; *overcome evil with good, and then is the man which before was evil now become good, he that was hated is beloved, the fleſh is become ſpirit, darkneſs is become light*; and ſo ſaith the Lord, *I will make darkneſs light before you, & crooked things ſtrait; theſe things will I do unto you and not forſake you*: And now where, or how do you prove eternal reprobation or damnation to be eternally to any ſoul of man; but you rather prove your ſelf in the ſtate of reprobation, while you re-

Rom. 7.

Rom. 8. 2.

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main ignorant of Christ, the mystery in you for your eternal salvation, for know you not how that Christ is in you except ye be reprobates?

CHAP. XVI.

How the Father and the Son is but one God, appearing as Father and Son to us according to manifestation, and how they only know each other in us.

YOu rail at me for saying the Father appears as the Son to us, and that he became the Son, & is in the Son; sure you know neither Father nor Son, nor have read what the Scripture saith of them, that you so little understand them; therefore I shall endeavour to help your understanding, unless you are wilfully ignorant and will not understand.

First then, if ever you have discerned of any appearance of God, you might find that God appears to man as man is able in the spirit to receive him, by little and little, untill he appears in perfection; and man can be and understand but as God appears to him, and gives him an understanding of him; and God under *Moses* did, and doth appear as a Servant, and spake as by the Prophets; for he was in *Moses* a Servant, who represented God to the People, under that administration of service; and *Moses* was called the Servant of the Lord, and was faithful over his house, as a Servant, but Christ as a Son; that is, when God appeared by him in the flesh, then did he appear and speak by his Son; but Christ said that when he appeared in the spirit, he would shew us plainly of the Father, which is his appearing as the Father; and his second coming is in the glory of the Father, for there is the Servants glory, the Sons glory, and the Fathers glory, and one God manifesting himself by them all, for all are the appearings and speakings of God; and God as a Son, took on him first the form of a Servant, to serve himself in that work which man was not able to do, for the fulfilling of the Law of *Moses*; for he saw that there was no man

Phil. 2. 7.

Isa. 59.

Gal. 4. 1. 4 man, and wondred that there was no intercessor; therefore his own arme brought salvation unto him, and his righteousnes it upheld him; and in this work God as a Son became a Servant, and differed nothing from a Servant, though he were Lord of all; and having done that work of service, he lived as a Son equal as the Father, that we who were Servants might become Sonns, and heirs in him, seeing our work done by him, and so with him say our Father; and it was no other word but God that was made flesh; for *In the beginning was the Word, and the* John 1. 1. 2. 14 *Word was with God, and the Word was God, and that Word became flesh, and dwelt among st us*; Yea the same Word that was God, was also the Son, and not another Word; *and this Word* saith *John, if ye believe ye have abiding in you, and you your selves abiding in the Son, and in the Father, and they both are but one God, only two appearances of that one God, the Father creating, and the Son revealing, and so the Father begetting the Son, and the Son being begotten, was the Father in that appearance of the Son, as an Image of himself the Father*; In which Son-ship we were first to know him, before we could know him as the Father plainly, and so the Father made himself the Son, or did become the Son, and appeared as the Son in the place of the Son, and could when he would be as the Father again; and the Father and the Son do both speak one to another in one person, as in one man; and when the Prophet saith, *Unto us a Son is Born*, he saith, *his name is called the mighty God, and the everlasting Father*; and when *Philip* said to Christ, *shew us the Father and it sufficeth us*, Jesus saith unto him, *Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father, and how sayest thou then, shew us the Father; believest thou not that I am in the Father, and the Father in me? the words that I speak unto you, I speak not of my self, but he that dwelleth in me, he doth the works;* John 14. 8. 9. 10. 11. *believe me that I am in the Father, and the Father in me, for the very works sake*; for the Son can do nothing without the Father, but whatsoever the Father doth, that doth also John 12. 30. the Son; for saith he, *I and my father are one*; and this

saith

saith Christ to his Disciples, *the Holy Ghost shal declare unto you, and ye know him, for he dwelleth with you, and shall be in you; & at that day ye shall know that I am in the Father, & you in me, & I in you.* And now till you know your selves one with the Son, you know not how the Son is one with the Father, nor how the Father and the Son do one declare another, and but one God appearing as them both; but Christ saith, *I am the first, and I am the last, and besides me there is none other*; and so he is both the Father and the Son. John 14. 17. 20

And you also say, that the Father never appeared or spoke immediately but twice, once at Christs baptism, when he saith, *This is my beloved Son, in whom I am well pleased*, and at his transfiguration, when he saith, *This is my beloved Son, hear ye him*; but I can instance you more such appearings, and speakings of the Father, and [illegible] before this, for thus saith the Lord by *Moses, Israel is my Son, even my first born*, & said he by *Jeremiah, I will be a Father to Israel, & Ephraim is my first born*, & *thou shalt call me thy Father* & by *David* he saith, *thou art my Son this day have I begotten thee*; and by *Paul* he saith, *I will be a Father unto you, and you shall be my Sons and Daughters saith the Lord Almighty*; and thus he spoke by the Prophets and Apostles, as he did in and by the Son, which was the immediate speaking and appearing of the Father by them all, and not as a distinct person of the Father from them, nor a verbal speaking to them, but in them by his spirit; and this hath been the appearing and speakiug of the Father by the Son to this day, in all that have known him, seen, and heard him; and till you or any man have known this spiritual appearing and speaking of the Father to you to be in you, saying, *thou art my Son, this day have I begotten thee*, which is your being begotten to a new birth, as it is written *of his own will beget he us, with the word of truth in our souls; and except ye be born again, you know not the Father nor the Son, and have not the truth abiding in you.* Exo. 4. 22. Jer. 31. 9. Chap. 4. 19. Psal. 2. 7. 2 Cor. 6. 18.

And 'tis the Father and the Son that only knows each other, and can declare each other; so saith Christ, *No man knows the Son but the Father, nor no man knows the Father but the Son, and he to whom the Son shall reveal him*; and no

Mat. 11. *man can come to the Father but by me, nor none can come to me but whom the Father draweth*; are ye come to the Son to know
John 6. 44. the Son? then the Father hath drawn you to him: are ye come to the Father, to know the Father? then the Son hath
John 11. 18. revealed him to you: *and no man hath seen God at any time, the only begotten Son, which is in the bosom of the Father, he hath declared him*; & by the revelation of the Son to us, we are the same Son which the Son is, and was, and so have both
John 6. 46. 47. known and seen the Father; *and not that any man hath seen the Father, save he which is of God, he hath seen the Father*; and he that believeth this, and liveth in the knowledge and enjoyment of this, he hath everlasting life;
John 5. 24. nay he is not then to have it, but he is already possest with it, and is passed from death to life, and feedeth upon that food which perisheth not, for he dwelleth in God, and God in him, and what this food is he tells you, as Christ saith, *He that eateth my flesh and drinketh*
John 6. 56. 57. *my blood, dwelleth in me, and I in him, as the living Father hath sent me, and I live by the Father, so he that eateth me, even he shall live by me.*

CHAP. XVII.

How faith and repentance are the fruits of salvation, wrought in us by Christ, when he comes to save us, call, and elect us to himself, that Christ himself is mans salvation and election.

AND whereas God saith, *I will have all men to be saved*, a Scripture which I have quoted to prove it; you say this is to be understood of his revealed will.

And what hath God revealed that shall not come to pass, for all the revelations of God are true, and that he will have all men to be saved, he hath by his spirit revealed in the Scriptures by the Prophets and Apostles of old, and he hath also revealed it unto us by the same spirit, by which I both speak it and write it.

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But you say if they repent & believe, then you say they shall be saved, if not, you say for all that God hath revealed to you, they are utterly lost.

But your revelation, to say this is no revelation of God, that he will have all men to be saved, is false; for God doth not say, if they repent and believe, that then, and therefore they shall be saved, as if repentance and believeing were the condition and first cause of salvation; no, for then where were Gods will, who saith, *I will that all men shall be saved?* but faith and repentance are the fruits of salvation, wrought in us by Christ when he comes to save, as good works and repentance are the fruits of faith; and Christ himself is this salvation, which is given for all men, and he is Author and Finisher of our faith, by which we know him to be our Saviour; and faith is said to bring repentance, and not repentance faith, and both are brought by Christ into the soul, when he declares to the soul, the souls salvation; and this you are made to confess in words, because the Scripture saith it, though you cannot witness it in your heart; and so like those which Christ reproves, you will draw neer with your lips, and your hearts is far from him.

For you say (that God must quicken and put life into us, before there can be any motion in us) so far you say well, but you say, (he puts this life only into his elect, by his spirit, the Word and Sacraments being the instruments.)

I Answer, that the elect is Christ, so saith God, *Behold my Servant whom I uphold, mine elect in whom my soul delighteth, I have put my spirit upon him, he shall bring forth Judgement to the Gentiles, to open the blind eyes, to bring out the Prisoners from the Prison, and them that sit in darkness out of the Prison house*; so that all are given to him as his body, and are elected with him their head, that he should perfect them in due time, that as the Father hath put his spirit upon him, so should he put his spirit upon us, and by the coming of the Gospel in power and in the Holy Ghost elect us, and so manifest to us our election in him, which

Isa. 42. 1-7

1 Thes. 1.

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is the ſpirit of adoption whereby we cry *Abba Father*; for as the oyle powered upon the head of *Aaron* ran down all the skirts of his garments, ſo the ſpirit of life powered upon Chriſt our head, ran down unto all his members, which is the whole body of mankind, ſignified by that part which he took upon him, that they by it might know their union with him, which is the only work of Chriſt by his ſpirit, without confinement to any outward means or Sacraments; and theſe that are not ſo called or choſen to know their election in Chriſt to day, may be called to the knowledge of it to morrow, for all are not called at once, but ſome the third, ſome the ſixth, ſome the ninth, ſome the laſt hour, as was the theif upon the Croſs; yea in a moment, in the twinkling of an eye, at the laſt gaſp doth Chriſt come, and many come, to reveal himſelf to man, and will looſe none that the Father hath given him, and which he dyed for, and he taſted death for every man, and none but the Devil or Son of perdition is loſt, which betrayed Chriſt, and deceived mankind; and mens election or calling is from him, from darkneſs unto light by Chriſt their light revealed in them.

Heb. 2. 9.

CHAP. XVIII.

The outward word and Sacraments of mens preaching, and miniſtering no means of ſalvation, that ſuch miniſters are no Stewards of the Myſteries of God, but are enemies to thoſe that are, and how.

BUT you would make your Word and Sacraments to be the means of the ſpirits working, calling and electing, that you might tye men to your forms, wayes and worſhips, and ſo ſhut up the ſpirit from its working, and alſo men from the working of the ſpirit and power of God within them, and ſo it is written of you, *Ye ſhut up the Kingdom of God from men, and will not go in your ſelves, nor ſuffer them that are entering to go in*; and becauſe men are ſo much led by you to harken to you, therefore are the

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hearts hardned againſt the truth; and it is God only through Chriſt, that muſt take away their ſtony hearts, and give them hearts of fleſh, when he ſhall reveal his ſpirit within them, and ſo take them out of the hands of theſe that have devoured them, and not you by your Words and Sacraments.

But to keep them ſtill to you, you will call your Ordinances and Sacraments the Ordinances of God, and that if men neglect them, you ſay they neglect their own ſalvation.

But in this you deny Chriſt to be the ſalvation of his people, who will not have mens wayes works nor doings to joyn with him, that nothing might have any part of the glory from him that's due unto him; *therefore not of works leaſt any man ſhould boaſt, but by Gods free grace are ye ſaved; and there is no name under Heaven, by which any man ſhall be ſaved, but by Jeſus Chriſt*; and therefore concerning Ordinances in the form and letter, and not in the ſpirit and power, *Paul* ſaith, *Touch not, taſte not, handle not, for all are to periſh in the uſeing after the doctrines and commandements of men; and if ye be dead with Chriſt from the rudiments of the world, why as living in the world are ye ſubject to Ordinances.* Col. 2. 20. 22.

And you, that you might yet keep man to you, your wayes and Ordinances, you bring the words of *Paul* to prove your ſelves Miniſters of Chriſt, which in nothing concerns you, which are, *Let therefore men ſo accounts of us, as of the Miniſters of Chriſt, and Stewards of the Myſteries of God*; but why will you take this upon you, when you deny the Myſteries of God, and diſpiſe thoſe that are Miniſters of the Myſtery? and you preach only the Hiſtory, and are not armed with that ſpiritual warfare as the Apoſtles were, and *Paul* in this place ſaith, *It is required of a Steward that he be found faithful, and I know nothing* ſaith he *by my ſelf*; but this you cannot ſay, for all that you know and do is by your ſelves, even by humane learning, gifts and tongues of mans wiſdom, which *Paul* denyes; *And we* ſaith *Paul, both hunger and thirſt and* 1 Cor. 4. 1.

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are naked, and are buffeted, and have no certain dwelling place, and labour, working with our hands; but this you will not do, but others muſt work for you; and ſaith *Paul*, *we being reviled we bleſs, being perſecuted we ſuffer it, being defamed we intreat*; *we are* ſaith he *made as the off-ſcouring of all things unto this day*; but you are none of all this, you deny it, you abhor it, and do look for honour and glory in the world, and will indeavour to lay this upon theſe that are the Miniſters of Chriſt, and Stewards of the Myſteries of God, whom you know not, nor will own, which in your book you declare, and in your practiſe have manifeſt againſt me and others, whom you would cauſe to hunger and thirſt, and be buffeted, and have no dwell-place but a priſon, and nothing but what I ſhould labour in the priſon for to live upon nor none to come at me; and indeed what was my due your Magiſtrates took from me; & ſome of you have ſaid that if you might have the keeping of me, it ſhould be with nothing but bread and water; and in that you would have made me like unto the Apoſtles of Chriſt in ſuffering; for by ſuch as you are, did they ſuffer, and were perſecuted; and inſtead of bleſſing others, and your ſelf as a Miniſter of Chriſt, be curſed by others, yor revile, curſe, and perſecute others, (whom God and not men have called to his Miniſtery) cauſeing them to ſuffer; and your ſelves defaming and ſpeaking evil of others, and do count them as the filth of the world and off-ſcouring of all things, to honour and exalt your ſelves; and ſo not like the Apoſtles, but their enemies you your ſelves appear to be, cauſeing and making theſe to ſuffer, who preach the doctrine of Chriſt and his Apoſtles; and in this I rejoyce.

And novv, hovv far you are from being Miniſters of Chriſt all may ſee, yea you are ſo far, that you do rather diſpiſe them that are, as your ovvn conſciences cannot but vvitneſs againſt you; concerning vvhich I ſhall leave vvith all underſtanding men to judge, and ſo of the things herein declared by me, and alſo by you.

CHAP.

CHAP. XIX.

Of the ſin againſt the Holy Ghoſt, and ſeveral Objections againſt it anſwered, the truth thereof proved and cleared, and who is guilty of it, that Chriſt by the Holy Ghoſt deſtroyes it, and ſaves men from it, and how.

IN Chapter the ninth of a blovv at the Serpent, I do there define the ſin againſt the Holy Ghoſt, vvhat it is, vvho commits it, and hovv it ſhall never be forgiven; 1. The Holy Ghoſt is the ſpirit of truth, vvhich the Father vvill ſend in the Sons name, and vvhich the Son vvill ſend in the Fathers name to teſtifie of them unto man, and make knovvn all things concerning the Father and the Son for mans ſalvation: 2. The ſin againſt it, is to rebell, vvar, reſiſt, and ſeek to quench this ſpirit that ſhould teach man the knovvledge of the Father and the Son, vvithout any other means of mens inventing. 3. Who commits this ſin, and that is the man of ſin, and ſon of perdition dvvelling in the fleſh, and carnal mind of man, vvhich is enmity vvith God, and is not ſubject to the Lavv of God, neither indeed can be; and in that man vvhoſe heart is corrupted, and his mind carnal, doth this ſin appear to be acted againſt the Holy Ghoſt in him, and alſo in others, till the corruption of his heart, and carnality of his mind be overcome, and he ſanctified by the Holy Ghoſt; and this man of ſin, the fleſh and carnal mind vvhich is enmity vvith God, is never to be forgiven, neither do that man ſee his forgivneſs, till he ſee his carnal mind changed and made ſpiritual; and the deſign of the ſpirit of God is vvholy for that vvork, vvhich ſo long as mans mind is carnal he doth oppoſe, yet vvill this ſpirit prevail againſt it, and overcome it, for mans ſalvation; and of this Chriſt ſaith, *I have loſt none but the Son of perdition.* *Rom. 8.*

And novv the Holy Ghoſt and the ſin againſt it, thus defined and laid open by me, you vvould ſeem to oppoſe, and do ſay it is a vveak and obſurd diſcription, and de-

ſerve rather to be hiſſed at then anſvvered, and ſo you anſvver it not, but raile at it; but I believe it is becauſe you knovv not hovv to define it better; yet to what you have ſaid I ſhall anſwer you, and therein prove my own definition of it.

The reaſon you ſay why it is called the ſin againſt the Holy Ghoſt, is becauſe it is againſt the Immediate action, or illumination of the Holy Ghoſt; and what is this that doth oppoſe the immediate action of the Holy Ghoſt in man, when it comes to ſanctifie man, and cleanſe him of all his inward corruption? but the man of ſin, the myſtery of iniquity, as I have ſaid, reigning and dwelling in this corruption, to alwayes oppoſe the myſtery of godlineſs, not willing that man ſhould be ſanctified and made clean.

And the efficient cauſe of this ſin, you ſay, is obſtinate malice againſt God and againſt Chriſt; and what is this but the ſame man of ſin, as I have ſaid before, even the Son of perdition, the enmity of mans nature and carnal mind, which is the ſame Myſtery of iniquity in man, that thus hates God and Chriſt in the work of mans regeneration, though you will not, or cannot ſo explain it, but if you had once ſeen your own regeneration, you would then have known what it was that oppoſed it, and how.

And the object of this ſin, you ſay, is God himſelf, and the mediator Jeſus Chriſt; in all this you have ſaid nothing, but what I had ſaid before, but you underſtand it not; for when God and Chriſt by the Holy Ghoſt ſhall appear to man, to work man to a perfection of holineſs, and ſanctifie to be perfect as they are perfect, which is the ſpirits work to be under the ſecond Covenant, then do the Devil in the unregenerat part moſt appear to oppoſe this work of Chriſt in man, that man might not know perfection within him; of which ſin, I ſhall ſure prove the committer of it to be in you, while you oppoſe the ſecond appearance of God in Chriſt to be preſent, whoſe ſecond coming you deny to be yet, and ſo deny the vvor-

of the Holy Goſt, which is to perfect his firſt coming with man; and great puniſhment ſhall be to that which thus oppoſeth, for it is the laſt time of Chriſts appearance againſt it, in which he will not ſpare it, but utterly deſtroy it; and that man in whom this man of ſin and body of death is to be deſtroyed, ſhall be very ſenſible of the puniſhment, as *Cain* was after he had ſlew *Abel*, and was ſent out from the preſence of God, and ſaid, *my puniſhment is greater then I can bear*; for that man in himſelf hath ſlain the ſpirit of Chriſt to himſelf, which ſhould ſave him, even his own peace and reſt in the Lord; for he hath reſiſted the mercy of God to his ſoul, and done deſpite unto the ſpirit of grace, and ſo is a crucifier of Chriſt again in his ſecond coming, as he did in his firſt; yet nothing of God in this man ſhall be loſt, but the man of ſin and ſon of perdition, which is that in all men that doth oppoſe the Holy Ghoſt in the work of mans regeneration, as I have ſaid before; and therefore examine your ſelf, whether there be not that in you that doth oppoſe this ſpirit, both in your ſelf, and alſo the manifeſtation of it in others, and ſo your ſelf be the ſubject in whom this ſin is found.

Gen. 4.

Heb. 6.

But you do bring an example from the Devil, that he is guilty of this ſin, and ſo you will make good my words that he is the ſubject that ſhall never be forgiven, for you ſay, that he knew that Jeſus was the Chriſt, and did wittingly and willingly oppoſe him; and he did it you ſay by the Phariſees, and truly ſo he doth to this day, for the profeſſors of a form of godlineſs, are the great oppoſers of the power of godlineſs, as the Phariſees were; and Chriſt told them that the kingdom of God was within them, ſo was the kingdom of the Devil, which in them did oppoſe the kingdom of God to them, as darkneſs oppoſeth light, or evil good, that they might not injoy it in themſelves, and ſo made them to oppoſe it in others, and after the ſame manner is it oppoſed unto this day, where the good hath not overcome the evil, or Chriſt conquered ſin and the Devil.

Luke 17.

Pag. 38. And you bring *Nicodemus* a Ruler of the Jews for one of these Pharisees, which the Devil you say wrought in
John 3. 2. and by, to oppose and supplant Christ and his kingdom, who you say did oppose him knowing him to be the Christ, so do you and all that oppose the second appearance of Christ in his People, in the work of their regeneration, for you will call Christ Master and acknowledge him to be a teacher come from God, as *Nicodemus* did, but you do come to him and acknowledge him in the time of your blindness, as *Nicodemus* did in the night, that you cannot see him nor acknowledge him as he is; and therefore with *Nicodemus* you understand not the Mystery of godliness, which is for a man to be born again the second time by the second coming of Christ, wherein he makes known himself to the soul, for so did not *Nicodemus* understand him when he said, Ye must be born again; & therefore through ignorance he opposed Christ in what Christ said, as do all men at this day, that are not born anew; which work
Col 1. is for the Holy Ghost in them to do, and of Christ in us the hope of glory.

But that Christ should be in us, for this work seemeth strange to you, who look upon Christ to be only a body of flesh blood and bones, and therefore you say, *How can Christ be in us that contains with him such a body*? so strange did it seem to *Nicodemus*, how a man should be born again; for said he, *Can a man enter the second time into his mothers womb and be born*; this was his ignorance of the new birth, and how man is to become a little child, before he can enter in to Heaven, which thing he knew not, though he were a Teacher and Ruler in *Israel*; and this is your ignorance of Christ formed in us by the Holy Ghost in his second coming, to sanctifie and cleanse us, and be alwayes present in us, though you talk so much of him.

Therefore as Christ said to *Nicodemus*, *Art thou a Master in Israel and know not these things*? so shal I say to you, have you been so long Teachers among the People, and yet know not the mystery of God, of the Father, and

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of Christ? *Verily, verily,* saith Christ, *I say unto thee, we speak that we do know, and testifie that we have seen, and ye receive not our witness: if I have told earthly things and ye believe not, how shall ye believe if I tell you of heavenly things? Indeed* saith Christ, *no man hath ascended up to Heaven, but he that came down from Heaven, even the Son of man which is in Heaven*; And who is sufficient for these things, to know the things of Heaven, but he that came from Heaven, and is in heaven? even Christ; therefore till you are as Christ is, ascended into the Heaven of Christ to sit with him there, and to see and know the things of him as he himself doth, you are not sufficient for these things, and so long cannot discern of this sin against the Holy Ghost, nor who is guilty of it that should never be forgiven, whether you or the man of sin in your flesh till you believe, though you say (and therein speak truth unawars) that the Divil was guilty of this sin, and did act it by the Pharisees, then the Devil only who with the Sons of God will present himself before God, shall never be forgiven; for tis not the weapon by which one man kills another, that shall answer blood for blood, but the man that makes use of the weapon; so tis not you, nor any other man, no not the Pharisees by whom the Devil acted, that shall never be forgiven this sin against the Holy Ghost, and did act it; but the Devil, the man of sin and Son of perdition, even the enmity in mans flesh, that led men out into the high wayes and hedges, under the form and broad wayes of men, to rob and kill the Lord of life, where they remain blind and lame, being so made by the Devil, who while abiding in them do act against the true spirit's working in men, even that Devil (as but one in all men) is he that's found without a wedding garment, and shall never be forgiven, but as an unprofitable servant is bound and cast out into utter darkness where is weeping and gnashing of teeth.

1 John 3. Pag. 38. Iob 1. 2 Cor. 4. 4.

And therefore when Christ speaks of casting the Devil out of man, he saith, *All manner of sin and blasphemy shall be forgiven unto men, but the blasphemy against the Holy Ghost shall*

shall never be forgiven; that is, all sin and transgression under the Law and first Covenant, is forgiven men by Christs death, for he finished all sin and transgression for all men, that was sin by the Law; but that which doth oppose the spirits working and manifesting this work of Christs finishing sin to be done, by which spirit we believe and are saved, that sin shall never be forgiven; no, for damnation to men comes by it, and for no other sin is a man damned, and no louger, but for and during the time of he resisting and quenching this spirit, by which he should know himself saved; *For this is condemnation that light is come into the World, and men love darkness rather then light because their deeds are evi*; and they will not come to the light least their deeds should be made manifest, but will rather seek to quench it and put it out, by the darkness of the evil one in them; and therefore the work of Christ by the Holy Ghost is wholly to destroy that sin, and the subject of it, which is the Devil in man, even to cast out the strong man, and to take that out of the way which lets and hinders mans salvation, that man might be no longer damned but saved, no longer live as out of God, but in God.

Iohn 3.

And this sin is against the second coming of Christ, to manifest what was done by him in his first coming, and is the last work Christ hath to do, to establish his own and everlasting kingdom of the Father with men, and whatsoever oppoſeth that work, he will utterly take away and consume with the spirit of his mouth, and destroy with the brightness of his coming, even him whose coming is after the working of Satan, with all signs and lying wonders in them that believe not, and receive not the love of the truth that they might be saved, but are already damned; and because I say that this is meant of the man of sin and Mystery of iniquity, the flesh warring against the spirit that is for destruction never to be forgiven, as Christ saith, *He will destroy the Flesh that the spirit may be saved in the day of the Lord Jesus*; and you not understanding me, do conclude from thence that there is no redemption

2 Thes. 2.

1 Cor. 5. 5.

tion of men out of Hell, and so say no more in answer to it; but you deceive your self, and are deceived in so believing, for the distraining of the Flesh and saving of the spirit, is mans redemption and salvation; and tis not the flesh which is enmity with God that God will save, but the spirit in union with God, and without distraining the flesh, which is the corruption of the heart and mind, no man is redeemed nor saved; and thus you discover more and more of the weakness and blindness of your own heart and understanding.

And you ask a question, whether these men that have maintained the Articles of that faith into which they were first baptized, had committed this sin, or I, that you say have opposed the Articles of that faith.

I Answer, that as to the Faith which I was first baptised in, as my parents said, I knew it not, neither was I then capable of faith what it was, but according to the custom of our fathers (who have eaten sower Grapes, and the childrens teeth are set on edge, who having gone astray themselves, have led us astray) you and me, and many others, have been baptised by our fathers, which according to Scripture hath been no baptism, but an invention of the Church of *Rome* according to the form it was used; and for the Articles and Fundamentals of that faith; to wit, Christs conception, his resurrection, assension, and session at the right hand of God, which you say I oppose, I maintain and have already answered, and cleared my conscience in it, though not after your fashion, which is after the fashion of the world, and must pass away in the using, but according to the words of God, sound doctrine, and the Scriptures, which you ignorantly oppose, I do mantain it; and therefore from your own words I may couchude, that you and these men so baptised, and wlking according to the customes thereof, and not according to the truth of these Articles, and Fundimentals as they are in Jesus, do commit and are guilty of this sin, for in the practise of that you oppose the spiritual meaning, and intention of the

Holy

Holy Ghoſt, as I have already made appear; both in this and a blow at the Serpent; and therefore examin your own conſcience, way, worſhip, and opinion, whether there be not that in you, that is and hath been guilty of this ſin againſt the Holy Ghoſt, yea, or no.

CHAP XX.

That nothing of the Image of God with man, that God made good ſhall be eternally deſtroyed, but the works of the Devil and Son of perdition, which for a time deſtroyes man; how in God is his help; that the children of the Devil are again made the children of God, and when.

I Say, that as God made man an *Image* of himſelf at firſt, ſo he will not utterly deſtroy man the work of his hands, but the works of the Devil that would deſtroy his *Image* in man, and all men were and are made in his Image; this *I* have ſaid, and ſo ſaith the Scripture, that God made man after his own *Image*, and that Chriſt came to reſtore all which *Adam* loſt of that *Image*, and would himſelf loſe nothing but the Son of perdition; and for this purpoſe was the Son of God manifeſt to deſtroy the works of the Devil. *1 John. 3. 8.*

But becauſe *I* ſaid God will not have men to be eternally deſtroyed, becauſe he made the man and made them good, therefore you ſay, *I* might as well ſay, that becauſe God made all ſenſitive and vegetable creatures as beaſts and plants, he will not deſtroy them. *Pſ. 40.*

I Anſwer, that ſuch a deſtruction as man hath one way, other creatures have alſo, for every thing in an appearance of form, do ſerve its time and generation, and goeth its way, generation after generation, as of men ſo of other creatures, for all the creatures of God are made to one ſerve another in their generation, and after their ſeveral kind in their perſonal appearance, and then to go from whence they came; & in this manner of dying, man hath no prehemineence above a beaſt for all its vanity, but man deſtroyes himſelf one way, wherein other creatures do not; for man after he was firſt made, ſought out many inventions, created to himſelf *Eccl. 3. 19. 20.*

himself anger in God, a Devil and Hell to torment him here, and as he fears after death, which other creatures do not, and which cometh only through fear upon him; for *who knoweth the power of thine anger*, saith *David*, *even according to thy fear, so is thy wrath*; but you would have it, that some men soul and body do perish eternally, under that wrath in Hell, for which you instance the destruction of the old world, which proves but a temporal destruction of the body, seperating the life from them, and no eternal destruction after death to the soul, though you say it, but only by reason of sin, their souls while living in the body, were imprisoned in their own slavish fear, and wicked inventions; and Christ is then said to preach unto the spirits that were in Prison, as he doth now, that he might set them at liberty from sin and fear, to know him the true God, and to serve him without fear; and therefore this objection of yours makes not for you, but against you. Psal. 90. 11. 1 Pet. 3. 19. Luke 1. 74.

Next you say in answer to me, that though the man which is renewed and restored to the Image of God, shal not be destroyed, yet the man that is not renewed shall be destroyed.

My answer is, that you need not say, that he that is not yet renewed, shall be destroyed, for he is already destroyed, as he that believes not is condemned already; so was he that is restored and renewed, he was first destroyed, else he could not be renewed, but in God was his help, so will his help also be in God, that is yet destroyed, and he shall be renewed, and the body of sin in him destroyed; for God hath said he will make all things new *And such were some of you*, saith *Paul*, *but now ye are washed, now ye are sanctified*; and therefore this neither proves eternal destruction to any, *for there is no difference between Jew nor Greek*, saith *Paul*, but the same God over all is rich unto all, that call upon him, for whosoever calleth on the name of the Lord (which is on his mercy) shall be saved; and at what time soever a sinner repenteth him of his sins it shall be forgiven him; and he hath Rom. 6. 6. Rom. 10. 12.

Rom. 11. 32. concluded all men under sin and unbelief, that he might have mercy upon all; therefore is there hopes for all and this hope I have for all these that have not yet hope in themselves, that they shall be saved, and not destroyed world without end.

Isa. 45. 17. Again I say Christ came into the world to destroy the works of the Devil, therefore man the work of God shall not be destroyed; but you say there are some that have not the works of the Devil destroyed it them, therefore they themselves shall be destroyed.

O blind leaders of the blind! are you still so blind, to say that because the works of the Devil is not destroyed in them to day they shall not be to morrow, I must needs say unto you, that ye know not the work of God, and ye err not knowing the Scriptures nor the power of God, which is to do it, neither is his truth abiding in you; and to prove that the works of the Devil shall never be destroyed in some, you bring the words of Christ to the *Jews*, where he saith, *Ye are of your father the Devil, and the lusts*

John 8. 44. *of your Father ye will do*; to which I answer, that though the works of the Devil were not destroyed in them, but

Vers. 40. they reviled him and sought to kill him that told them

Vers. 37. the truth, as you have done me; yet though Christ said *ye are of your Father the Devil*, he also saith they were of

Vers. 32. 33. the seed of *Abraham*, and his own people, and should know the truth, and the truth should make them free, though yet they were in bondage, and of their father the Devil, because they received not him; *for he came to his*

John 1 12. *own and his own received him not, but as many as received him, to them he gave power to become the Sons of God*, and they that did not receive him, so long perished in their own destruction through want of believing, as you and all that believe not do, yet were not eternally destroyed as you say, for Christ prayed for them though they sought to kill him; *Father forgive them they know not what they do*; and so do I for you and all that have acted against me, that he will not lay this sin to their charge, which sin is the same that the *Jews* acted against Christ.

And

And because when Mr. *Rosewell* said, that God would destroy both men and their works together in Hell, I answered him, that if man must dye for his own sinns and go to Hell with them to be alwayes there, then in vain did Christ dye for mans sinns, to save man from Hell; and you ask me where the fault lyes, that man is not saved, in Christ, or in man that will not apply Christs death to his soul.

I answer, as the Lord saith *O man thou that destroyest thy self, but in me is thy help*; and till God doth help man, he remains as one without help, being destroyed in himself, for want of a true knowledge of *God*, as *God* saith, *my People are destroyed for want of knowledge*, and so do remain to more, and more rebell against *God*, till Christ gives them knowledge, and no man can help himself but Christ is his helper, and he helpeth not all at once, neither are they to stir or awake their beloved till he please, who in his own time will help and none shall let; and for this time of his helping of you, I say with Christ to all, watch, yea watch and pray, but pray in faith nothing doubting, else your prayers are in vain; and he hath no where said he will not help any, but if any man sin he hath an advocate with the Father Jesus Christ, who he is sent to seek and to save, even them that were lost, and to bring again all that were driven away; and therefore all these objections of yours proves no eternal destruction to any, but for the present as I have said while they remain without the knowledge of *God*, manifest in flesh to destroy the works of the *Devil* in them; I say till then, the children of the kingdom shal be cast out into utter darkness, where is weeping and gnashing of teeth. *Mat. 8. 12.*

And you in answer to that Scripture, *he that commiteth sin is of the Devil*, which you say is meant, he that commiteth sin as the *Devil* doth, which you say those did, to whom Christ said, *you are of your father the Devil*, yet these *Jewes* according to the Scripture were saved; and so Christ said, that the truth should make them free, though at that time they were in bondage, and were of the *Devil*, and did the works of the *Devil*, as all men do before conversion.

But you say, these that shall be saved do not so commit sin, as these who are of the *Devil* do.

I answer, that the words of *Paul* shall confute you, *you hath he quickned* (saith he) *who were dead in sin and trespasses, wherein* Eph. 2. 1. 2, 3. *in times past he walked according to the course of this world, according to the Prince of the power of the Ayre, the spirit that now worketh in the children of disobedience; among whom also we all had our conversation in times past, in the lust of our flesh, fulfilling the desire of the flesh, and of the mind, and were by nature the children of wrath, even as others; but God who is rich in mercy, for his great love wherewith he loved us even when we were dead in sinns, hath quickned us together with Christ, by grace are ye saved; this hath Christ done, and this he will do for the worst of sinners, of whom I am chief*, saith *Paul*, and he was a child of the Devil before his conversion.

And those people to whom the words were then said, *he that committeth sin is of the Devil*; even to them was it said the Son of God should be manifest in them to destroy the works of the Devil; and you say in the best of Gods children there is sin, then I say this sin is of the Devil, and he that commits this sin is also of the Devil, for whosoever commiteth sin is of the Devil, but you would evade this from your self, because you know you commit sin, yet you would not be said to be a child of the Devil, but if you commit sin I say you are; and the Scripture saith it too, yea and a child of wrath as well as others, but he that is born of God sinneth not, and that is the new creature which is born anew in Christ, in whom all things are made new by Christ; for he that is in Christ is a new creature, old things are past away, and all things are become new; but this new birth you say you know not, for you still commit sin, and I partly believe you, else you would not oppose it, and those that do know it, and that commit no sin, as *Paul* did not, for said he, *'Tis not I that sin, but sin that dwells in me*, and said *John*, *whosoever is born of God doth not* 1 Joh. 3. 9. 10. *commit sin, for his seed remaineth in him, and he cannot sin because he is born of God; in this the children of God are manifest, and the children of the Devil, whosoever doth not righteousness is not of God, neither he that loveth not his brother*; from which sin the spirit of God within me doth clear me, and the seed of God within me restraineth me, and I love my brother, even all men, and not as *Cain*, nor as you whose deeds are evil, as your self confesseth, and therefore hate your brother. Now

Now you ſay, Chriſt came to deſtroy the works of the Devil, but not in my ſenſe, yet you declare no ſenſe contrary to mine, for you ſay he did not only juſtifie us by his death and reſurrection, but alſo ſanctifie us, ſo ſay I, elſe how doth he deſtroy ſin; but you would have ſin ſtill a deſtroying, but not deſtroyed, then ſo long no man is ſanctified, and ſo you would ſtill keep men in ſin as your ſelf is, that you might ſtill have ſin to declare againſt, and ſo live by the peoples ſinns, as Lawyers alſo do, who love to keep men in difference that they might ſtill get fees to plead their cauſes; and this ſin in you is the greateſt ſin of all.

And to prove that ſin is never wholly to be deſtroyed in any, you inſtance *Paul*, when he ſaith, *I am carnal, ſold under ſin*, but you ſay not totally carnal as the unregenerat are, but partly carnal and partly ſpititual.

I anſwer, that ſo is every man during the time of their regenerating, till the work of regeneration be fully wrought, or the works of the Devil fully deſtroyed in them, which time of the work doing had its time with *Paul*, before it could be done; and it was not he but ſin that dwelled in him that was the unregenerate part, and that did commit ſin; and he thus reaſoned to ſhew the excellent love of God in Chriſt, to overcome ſin for him and all men in due time, and that ſin was overcome by Chriſt in him while he lived in the body it is clear, and thathe ſaw no ſin in himſelf though he thus reaſoned, for he ſaith, *I know and am perſwaded in the Lord Jeſus Chriſt, there is nothing evil or unclean of it ſelf, but to him that eſteemeth it unclean, to him it is unclean*; yet there was a time wherein *Paul* was wholly unregenerat and dead in ſin and treſpaſſes, and ſo is every man, till the work of regeneration begins in them, and are ſtill in part ſo till they be perfected, for there muſt be a time of fighting between Chriſt and the Devil, till he hath overcome the Devil, and then the ſtrong man is caſt out, no more to reign in the unregenerat part, till which time there could be no true peace, nor communion in the ſoul, til man was wholly regenerate and made ſpiritual, for what communion hath light with darkneſs, or Chriſt with Belial? and mention is made that he that overcometh ſhall inherit all things, and ſit with Chriſt in his throne

throne even as Chriſt overcame, and is ſet down with his Father in his throne: but you would have them ſtill to be overcoming, but never to overcome that which they war againſt; and ſo Chriſt never to have done his work for man, nor man never to be at reſt in Chriſt, as is your opinion; but I ſay he that began a good work will perfect it, and no man is ſaid to be totally carnal, ſo as never to be regenerated or made ſpi-
2 Tim. 2. 6. ritual, for God hath his time and work with every man in his order, and hath ſaid, that the ſalvation of man ſhall be teſtified to them in due time.

And I ſaid further, that it is manifeſt that all men were, and
Iſa. 43. 5, 6. are the People of God, yea children of the moſt high, though till this work of regeneration is wrought in them they do not appear to be of God, but of the Devil, having not the knowledge of God within them, which you object againſt from this Scripture, *For they are not all Iſrael that are of Iſrael, neither becauſe they are the ſeed of Abraham, are they all children,*
Rom. 9. 6, 7, 8. *but in Iſaac ſhall thy ſeed be called; that is, they which were the children of the fleſh, theſe are not the children of God*, but the children of the promiſe are counted for the ſeed.

This Scripture makes good my words, that men are either the children of God or of the Devil, according to manifeſtation in believing or not believing; and they are ſaid to be the children of God when they are called out of darkneſs into light, and that till they do believe and are regenerated, they are the children of the fleſh, and ſo of the Devil, and not of the promiſe; that is, not of eternal life, for eternal life is with none till they believe, neither with Jew nor Gentile; *and they are not all Iſrael that are of Iſrael*, ſaith *Paul*; that is, they are not all of the faith of *Iſrael*, yet they are branches of the ſame ſtock and root as the other were; but becauſe they ſought to be juſtified by works and not by faith, therefore they ſo long appeared to be veſſels of wrath, and not of mercy, having not yet obtained mercy; *For they attained not to the*
Rom. 9. 30. *law of righteouſneſs*, ſaith *Paul*, *becauſe they ſought it not by faith,*
& 10. 3. *but as it were by the works of the Law; for they ſtumbled at the ſtumbling ſtone, and believed not the Prophets report of Chriſt, which was Chriſt their eternal life to be enjoyed in them through believing; as unto* ſaith *Paul*, *whom he hath called not of the Jews*

only,

only, but also of the Gentiles; but have they stumbled, saith he, that they should fall? God forbid; but Israel hath not obtained that which it seeketh for, but the election hath attained it, and the rest were blinded; now here he speaketh of the elect, and also of these that then were not elected but blinded, and they were also natural brances, for they were of *Israel*, branches of the same stock and root, as these that then were elected, only they were for a time cut off untill the Gentiles; to witt, the whole world should come in with them, and then they should be grafted in again; which grafting of them in, was a giving of them faith, to lay hold on Christ for eternal life, and so to be translated from death to life; and of this saith *Paul*, *If the casting away of them be the reconciling of the World, what shall the receiving of them be but life from the dead? for if the first fruits be holy, the lump is also holy, and if the root be holy so are the branches, even the last fruits as well as the first*; therefore they that were of *Israel* whose hearts were hardned and their eyes blinded, and they through unbelief were broken off, yet they should be received again through believing; that is, to know themselves received, for he will make the blind to see, and will take away their stony hearts, and give them hearts of flesh, and so fetch home his banished again; and therefore saith *Paul* to them (who were signified by the Prodigal that went astray) that if they abide not still in unbelief they should be grafted in, for God is also to graft them in again, as he did the Prodigal, whom he received as life from the dead; and to the elect he saith (signified by the Prodigals brother) that he might convince them of the others returning, *If thou wert cut of the Olive tree which is wild by nature, and wert grafted contrary to nature into a good Olive tree*; how much more shall these which be the natural branches (though they were a Prodigal) be grafted into their own Olive tree, as the Prodigal he returned home to his fathers house, and the lost sheep was found and brought home again; and all the banished will he fetch home, though they were and have been lost and blinded for a time; and therefore thus speaketh *Paul* unto the elect Jews that were first called to believe and receive the promise *I would not brethren that ye should be ignorant of this mystery, least ye should be wise in your own conceit*

Rom. 11. 15. 16. Isa. 6. 2 Sam. 14. 14. Rom. 11. 24. Rom. 11. 25.

that

Rom.11.25.26 *that blindneſs in part is happened unto Iſrael, untill the fulneſs of the Gentiles be come in, and ſo all Iſrael ſhall be ſaved*; this word all, brings all in that were of *Iſrael*, both the firſt fruits and the whole lump; *For there ſhall come out of Sion the deliverer, and ſhall turn away ungodlineſs from Iacob; for this is my covenant unto them when I ſhall take away their ſinns*; and ſaith he to them that were elected; *as ye in times paſt have not believed God, yet have now obtained mercy through their unbelief; that is through the unbelief of theſe that were ſaved*, to be of *Iſrael* and were then caſt off; *even ſo have theſe alſo now not believed, that through your mercy they alſo may attain mercy, for God hath concluded them all under unbelief that he might have mercy upon all*; & thus he wil loſe none; *no*, ſaith Chriſt, *nor have loſt none but the Son of perdition, they being all given unto me who am the elected one, and they all elected in me.*

Jer.31.31.

Iſa.42.1.2.3.

Then becauſe you would yet have ſome ſo loſt to be never found, you alſo ask me when *Cain* and *Judas* were regenerated.

I anſwer, that I have already told you, that they in their wicked actings do ſignifie the wicked one in us at this day, waring againſt the good in us, which are ſpiritually to be underſtood; and as concerning their particular ſouls, no man knowes the time of anothers regeneration, for that is a new name written, and a thing known between God and themſelves; and we read of no eternal damnation they were to be eternally in, as I have ſaid before; but as for *Cain*, he was for a time to live out of the preſence of God in the land of *Nod*, which was under great fear and trouble of mind, yet God ſet a mark upon him that he would not loſe him, and that whoſoever ſlew him vengeance ſhould be taken on him ſeaven fold, and there he dwelt and built a City, knew his wife and begat *Enoch*, who was a righteous man, a believer, and walkt with God; and of *Iudas* we read that he went to his own place at the end of his dayes, as every man elſe do from whence they came, that of the earth to the earth, and that of God, to God again; and whatſoever of God was in them, that returned to God and was not loſt.

Gen.4.15.16.17.

Gen 5.22.

Heb.11.5.

Then you ask me, when thoſe that were in Priſon which contemned the preaching of *Noah*, were regenerated; I anſwer,

ſvver, that the time vvhen, vvas only knovvn to them, but that their ſpirits vvere regenerat in Gods vvill is moſt certain, for he ſuffered for the unjuſt to bring them to God, and vvas put to death in the fleſh, but quickned by the ſpirit, by vvhich he quickned him, he vvent and preached to the ſpirits in Priſon, even them vvhich vvere diſobedient in the dayes of *Noah*, vvhile the Ark vvas a preparing, and his preaching is not in vain; but vven he ſaith to the Priſoners, *go forth*, and to them that are in darkneſs, *ſhew your ſelves*, it is done; for let but he ſpeak the vvord, and all men are healed, therefore vvere theſe Priſoners to vvhom he thus preached regenerated thereby, vvhen by the quickning ſpirit he preacheth unto them, as unto theſe he did.

CHAP. XXI.

That Chriſt ever ſince Adams fall, ſate in judgement with men, to deſtroy ſin and the evil one in them; that judgement and mercy came together to ſave men; of judgement temporal and ſpiritual; what true judgemnt is in its beginning and ending.

AGain I ſay, Chriſt was com, is come, & doth come, always to take vengeance on all that know not him, and that is of the Devil in every man, which thing you ſay you underſtand not, and therefore you deſire my own expoſition upon it, for you ſay you can expound it no other wayes, but that the Devil is in me, and hath ſet me to work, becauſe I ſo ſay, but ſure the words are a plain expoſition of themſelves, if you underſtood them, that Chriſt alwayes in every generation from the fall of *Adam* to this day, ſits in judgement in men, taking vengeance on the evil one in them, that cauſe them to ſin, and to purge it forth from them, and they ſo to becom veſſels of honour for the Lords uſe, in whom he will be ſanctified; which evil one it was that firſt cauſed them to ſin, and go into Hell, where they were kept under chains of darkneſs until this coming of Chriſt to judge in them, to caſt the evil one out of them; but you confes you have not ſeen this work of vengeance upon the evil one yet wrought in you, for you ſtill ſee the evil one to remain in you, and therefore how can you know this judgement, neither

ther indeed can any, but them in whom that work is vvrought, for it is a new work which makes all things new, and a new name written which no man knowes but he that hath it; the first Fathers, Prophets and Apostles, received it and knew it, *for in the way of thy judgements have we waited for thee*, saith *Isaiah*; then you say the conversion of a sinner is no work of judgement but a mercy, for which you instance the conversion of *Paul*.

To which I answer, that the way of Gods converting men from sin to holiness is by judgement, for by the spirit of judgement and by the spirit of burning, will the Lord wash away the filth of the daughter of *Sion*, and purge the blood of *Jerusalem*, and by fire and by sword will he plead with all flesh, and yet through mercy, for in the middst of judgement he sheweth mercy, and judgement and mercy cometh together as unseperable companions, for mercy cannot be without judgement in the convertion of any; for his judgement is to purge men of sin, and his mercy is to save them, for when by judgement he hath done his work against sin, then in mercy he saves the sinner, for he delighteth in mercy, and in his judgements he sits as a refiner and purifier of gold and silver, and he will purge the Sons of *Levi*, yea all men from their wickedness by judgment, and this is a mercy in God to purge any one of his sinns, and make him a new creature; so was it concerning *Paul*, and also the Prophets, they all waited for him in the way of his judgements, to learn righteousness and see an end of sin, and when he hath fully taught them and done his work with them by his judgement within them, then is the last judgement, and justice, judgement, mercy and truth, all cometh with Christ; *and therefore hath the Father commited all judgement to the Son, that he should shew mercy in judgement, and in mercy shall the throne of judgement be established*; and he that will not shew (nor allow of) mercy in judgement, he shall have judgement without mercy, but with the mercyful he will be mercyful; *and blessed are the mercyful for they shall obtain mercy*; but the Devil who is unmercyful he shall have judgement without mercy; and all men deviliſh appears so long to have the same reward of judgement with him; but it is said that mercy shall rejoyce against judgement,

judgement, and God will have mercy upon all men at last, and his judgement is a mercy, for without it no man is saved from his wickedness, death, Hell, nor the Devil, and that was the way in which he called *Paul* from his wickedness; but it seemes you have not yet been called of the Lord, to hear righteousness and know an end of sin, and therefore remain ignorant of that coming of the Lord to judgement, by which righteousness is revealed judgement, and sin is ended, and evil to be no more seen; neither do you know after what manner this judgement is executed for mans salvation.

But there is a judgement also to the conscience of man, while the Devil is remaining in man, which man is to be under in chains of darkness, as in Hell reserved, where his worm dyeth not, and his torment ceaseth not, but is more or less with him in his apprehension, untill Christ shal com to judge in him, to put away the evil of his conscience; but you would excuse your self of this judgement also, and will not yeild it to be with you, and therefore you are yet asleep in carnal security, and not yet awakned by judgement nor mercy to see sin suffering nor ended, nor everlasting righteousness revealed.

But besides these two sorts of judgement, that of an evil conscience where the worm dyeth not, and that of doing sin and evil away where the conscience is purged, you would have a third day of judgement, which you say *Peter* proves from the temporal judgement inflicted on *Egypt*, *Sodom* or the old world, but I say he doth not from thence prove any other day of jndgement, then vvhat I have said unto you, as for temporal judgements they are with all men more or less, and chiefly with these that have most of spiritual judgements; but this on *Sodom*, *Egypt*, and the the old World, wherein *Lot*, the children of *Israel*, and *Noah* and his eight persons were only saved, or delivered from being destroyed; by the temporal judgement do signifie the spiritual coming of Christ the Son of man to be revealed in spirit and truth, to judge in the souls of men, to seperate the good and destroy the evil in them, that they should delight in none, and be for none but the Lord; and therefore those which *Peter* speaks off on whom the judgements came, were such as

ſought themſelves and not the Lord; and he begins with falſe teachers which ſhould bring in damnable hereſies, even denying the Lord that bought them, and bring upon themſelves ſwift deſtruction, which was the judgement of an evil conſcience, and many ſhould follow their pericious wayes by reaſon of of whom the way of truth ſhould be evil ſpoken off, and through covetouſneſs ſhould they make merchandize of the People, who will buy and ſell any People or Pariſh for profit; *And ſuch*, ſaith *Peter*, *though they may have the favour of the World, yet their judgement lingereth not, and their damnation ſlumbereth not, but the Judgement of an evil conſcience is already with them, and inflicted upon them*; therefore it lingereth not, and God would not ſpare them as he ſpared not the Angels that ſin'd, but caſt them down to hell, and delivered them into chains of darkneſs, alſo under the judgement of an evil conſcience, to be there reſerved for a time unto the coming of Chriſt to judgement within them, wherein their conſciences ſhould be purged of all evil, both of ſin and puniſhment, and themſelves freed; and ſo theſe Angels are men that ſinned, and alſo the deceivable ſpirits that were in them, and tempted them to ſin, are alſo Angels, which at the coming of Chriſt to judgement to manifeſt himſelf in men, the evil ſpirits will be caſt out of them, and the chains of darkneſs, (fears and troubles, luſt, pride and covetouſneſs, the honour and glory of this world, which as gates of braſs and bars of iron binds men up in that ſtate from the injoyment of God) will Chriſt break off from men, with the evil eye, hand and foot that offends them, and the Devil and his Angels that deceived them ſhall be chained up, and men thereby delivered out of Hell; and it is ſaid that thoſe Angels which ſinned, were caſt into Hell but till or unto the day of judgement, and not after; and it is appointed unto all men that ſin, once to dye, and after that the judgement in which Chriſt would deſtroy ſin and death, and all the works of darkneſs, and loſe the pains of death, becauſe it was not poſſible he ſhould be holden of it.

And as *Lot* was delivered in the deſtruction of *Sodom*, and *Noah* and his family in the deſtruction of the old World, ſo the Lord knoweth how to deliver the godly, Chriſt, and all of

Chriſt

Chriſt out of temptation, as in all ages he had a ſeed remaining amongſt men, to bear witneſs to the truth, and the wicked and unjuſt in whom the wicked one was manifeſt, to rebel againſt Chriſt, and the good, though with men may be accounted juſt and righteous; he alſo knew how to reſerve unto the day of judgement to Be puniſhed, which was under theſe chains of darkneſs, bound up in ſin and iniquity and their own opinions, till the coming of Chriſt to free them, who dyed for the ungodly, and for ſinners, that he might bring them to God, as he will bring all in due time by the way of his judgements; not the outward temporal judgements, but the inward judgements of Chriſt in the ſoul to purge and cleanſe them of their wickedneſs; and no other general judgement can you prove, nor do you read off, neither do *Peter* here ſpeak of any other, though you ſay it; but it is written, that after men have ſinned then cometh death and Hell upon them, and the judgement of an evil conſcience in which they are ſwallowed up, and do remain for a time, and then after that to free them from that death, and Hell, and torment of conſcience, cometh Chriſt to judgement in men as a ſpirit of judgement, and of burning, who in the deſtruction of death and Hell, and all the works of darkneſs, will ſay to the Priſoners, go forth, and to them that are in darkneſs, bound up with the chains thereof, ſhew your ſelves, and the keeper or goaler and accuſer of the brethren which is the Devil, he caſteth forth and chaineth up, that he ſhall deceive men not more, and afterwards the Devil, and death, and Hell, and whatſoever was nol found written in the Book of life, was caſt into the lake of fire; this is the ſecond death, this is mans ſalvation, and the Devils deſtruction, death, Hell, and all his works.

CHAP.

CAAP. XXII.

Of the broad and narrow way and men living in it, how Chriſt is undervalued if few ſhall be ſaved.

AGain I ſay, as the Scripture holds forth, that all both Jews and Gentiles ſhall be ſaved; and you to oppoſe it, brings the ſayings of one which came to Chriſt, and ſaid, *Lord are there few that ſhall be ſaved*; which is the ſame that all unſatisfied people will ſay at this day, who know not themſelves to be ſaved; wherefore make the anſwer of Chriſt, *Strive to enter in at the ſtrait gate, for many I ſay unto you will ſeek to enter in and ſhall not be able, &c.* That is, no man ſeeking in his own ſtrength by the works of the Law, and not by Chriſt the door, through vvhich every man is to enter in, is able to attain unto eternal life, but do go the crooked broad vvay of deſtruction, in vvhich is damnation, unto vvhom Chriſt ſaith, *I know you not*, for they knovv not him, neither vvill they ovvn him, but do ſeek to be ſaved vvithout him by their ovvn vvorks, and ſo climbeth up ſome other vvay beſides Chriſt, but ſuch are theives and robbers, but ſaith Chriſt, *I am found of them that ſought me not.*

And vvhereas you bring this Scripture, *Wide is the gate and broad is the way that leadeth to deſtruction, and many there be that go in thereat, and narrow is the way vvich leads unto life, and few there be that find it*: I anſwer, that the greateſt number of people are allwayes found to go the broad way of deſtruction, which is to follow the Miniſters and their ovvn wayes, and to enquire of them what they ſhould do to be ſaved, and neglect Chriſt or the ſpirit of truth within them, that ſhould teach them all things; and ſo long they are deſtroyed for want of a knowledge of him, who is eternal life, manifeſted and injoyed of all that come to him, in the narrovv vvay of life and peace, and forſake their own wayes and the wayes of men vvhich are crooked and perverſe to Gods vvay, by vvhich they knovv no peace but ſorrovv, ſeeing not an end of ſin, as no man doth in his ovvn vvayes, for Chriſt only is our peace, and all that ſee him ſee ſin to be ended by him with them, for he is the end of the Law for righteouſneſs

teousness to every one that believes; and where there *is* no Law there is no transgression, but all sin and transgression is ended by Christ, that fulfilled the Law, and made crooked things strait, and all enmity and the wall of Partition is broken down by him, and he hath taken away all things that was against us and contrary to us, and nailed them to his cross, and all that see this are more then conquerors, through Christ that loved them, and washed them from their sinns in his blood, but very few are they that see it, yea a little flock, and a very small number, for few yet know their own peace; from the knowledge of which peace of God which passeth all mens understanding I shall exclude none, but that in due time, as Christ hath said, they may have it made known unto them through believeing, for though all men yet have not faith, yet all are bid to look to him and be saved, who will bring the blind by a way which they know not, and will lead them in pathes that they have not known, who will make darkness light before them, and crooked things strait; these things will he do and not forsake you.

Col.2.13.14.

Rev 15.

Isa 45.22.
Isa 42. 16

But if there be but few that shall at all know it and be saved, and go the strait way unto eternal life, and so few as you say, they are few indeed, for you say Christendom is the least part of the world, and these of them that do profess Christ, you say are the least part of Christendom; and of these least part that do profess Christ you say, few shall be saved.

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Ha poor people may I say! If all were true that you say, did Christ dye for them in vain who dyed for all men, yea in vain did he dye for them, and the Father accept of him if few shall be saved, and in vain then is the Gospel preached to all the World, yea to every creature, to present them perfect in Christ if they have no part in him; and in vain then was God in Christ reconciling the whole Word to himself, not imputing to them their transgrssions, if they must yet answer for themselves; and in vain did Christ bear them and suffer under them, and rise a conqueror of them, and now making intercession to the Father for the whole World; if the greatest part of the World must eternally

Col.1.28.

2 Cor.5.1

1 Pet.2.24

1 Iohn 2.1

nally periſh for want of a pardon; then were Chriſt inſufficient in his work; and then why is every creature called upon to praiſe the Lord, and ſing Halelujah to the Lord ſaying, *Bleſſing, Honour, Glory and Power, be unto him that ſitteth upon the throne, and unto the Lamb for ever more*, if they were not redeemed; and why doth the whole creation groan and travil in pain to be delivered, if they ſhould never be eaſed of their pain? and why did Chriſt give himſelf a ranſom for all men, and ſay, *I will that all men ſhall be ſaved; and look unto me*, ſaith he, *and be ye ſaved all the ends of the earth, for I am God, and there is none beſides me*; I ſay in vain was all this ſaid and done, if ſo few as you ſay of one corner of the World ſhould be ſaved; therefore I muſt needs ſay, and ſay true, that you err not knowing the Scriptures nor the power of God; and ſure this Goſpel were not then a Goſpel of peace and glad tydings of ſalvation to all men, neither were there a povver in it to reſtrain men, if vvhat you ſay vvere true, and then it vvere vvorſe then the Lavv, for under that men vvere ſure of a pardon once a year by the attonment made for ſin; but under the Goſpel, vvhich is appoined to ſave all men by one offering of Chriſt, you vvonld have the greateſt number of People never to be forgiven, but I muſt tell you, that you knovv not this Goſpel of God, vvhich the Prophets, Chriſt and his Apoſtles all preached; and of vvhich Goſpel that ſaved all men, *Paul* ſaid he vvas made a Miniſter, and he that brought any other Goſpel vvas to be accurſed; but you have another Goſpel beſides this vvhich *Paul* preached, vvhich you received of men and not of God, and by vvhich you ſeek to pleaſe men rather then God; vvhich Goſpel of yours *Paul* denyes, and *Paul* ſaith his Goſpel vvas not of men, nor by men, but by the revelation of Jeſus Chriſt; and therefore vvas it free to all men vvithout reſpect of perſons, and that the vvorſt of men ſhould be ſaved by it, as vvas *Mary Magdalen*, out of vvhom Chriſt caſt ſeaven Devils, but by your Goſpel and doctrine you would have none ſaved but a few, that will believe as you believe; and therefore this muſt needs be a deceivable doctrine, and doctrine of Devils, that would give to the Devil the greateſt,

eſt part of the World to be damned; and this is that which Chriſt and the Apoſtles complained of, that would deceive the very Elect if it were poſſible; and all ſuch Preachers that would rob Chriſt of his people, and give them to the Devil, having ſerved themſelves of them, Chriſt ſaith are thieves and robbers that Chriſt never ſent nor commanded, yet they run, and rob Chriſt of his people, and the people of their Prophet, and alſo of their ſalvation by Chriſt; from which Preachers and Doctrine the Lord in due time will deliver his people, and ſhew unto them the true and everlaſting Goſpel, Chriſt, the Way, the Truth, and the Light, who will that all men ſhall be ſaved, and come unto the knowledge of the Truth: And therefore I ſay, O come Lord Jeſus, come quickly; for it is thy coming in ſpirit and truth for the full redemption of thy whole Creation, that all thy people which know thee, waiteth for, that as they themſelves are redeemed and brought forth into a new life and reſurrection from the dead, ſo they groan and travel in birth again for all that ſee not their redemption by Chriſt, to have them brought forth alſo into a new life with Chriſt and them, and to know Chriſt formed in them. Thus it is with me, and all that wiſh well to *Sion*, whoſe deſire it is that all may be converted, and may come into the knowledge of the truth; and there is none that hath ever groaned for deliverance, but they ſhall in time find deliverance; yea, the whole Creation groans, therefore the whole Creation ſhall be delivered; *For ſhall I bring to the birth, and not cauſe to bring forth, ſaith the Lord, &c.*

CHAP. XXIII.

Of the Seed of the Woman, and of the Serpent, what they are, and how they one oppoſe another; of Chriſt overcoming the Serpent's Seed, and when.

THE Work of God in Jeſus Chriſt, is to ſave all men, and deſtroy the ſeed of the Serpent in them, which ſeed is the work of the Devil, to ſow and plant to encreaſe there, and make war with the Woman and her ſeed, Jeſus Chriſt; and this you oppoſe againſt, and ſay, That ſin is no ſeed of the Serpent; yet you will ſay, That in the ſame ſence as the ſeed of the Woman is to be underſtood, in the ſame ſence is the ſeed of the Serpent to be underſtood, which you ſay is to be underſtood altogether litterally

To which I anſwer you, That the ſeed of the Woman is Jeſus Chriſt manifeſt in our fleſh to deſtroy in us ſin and all iniquity, which is the ſeed of the Serpent which the Serpent firſt planted in the nature of all men, to deceive them; from whence proceeds all Devils, and deviliſhneſs, and by which all men became his ſeed, ſinful and wicked, bringing forth fruit to him, to encreaſe his ſeed, and advance his Kingdom; which ſeed and kingdom of the Serpent, Chriſt the ſeed of the Woman was to deſtroy in men, and ſo make them to become his Seed, and this he doth (firſt) by fulfilling the Law, by which came the knowledge of ſin to men; and ſo he deſtroyeth ſin, the Serpent, Satan, and the Dragon, being all but as one Devil, tempting men to ſin, and devouring them by ſin, though this one Devil and Deceiver is diſtinguiſhed by ſeveral Names; and as ſin is diſcovered to be in the nature and knowledge of men, ſo is the Serpent from whence ſin ſprang and encreaſed, which was a man's luſt conceiving in the weak and womanly part of the creature, to deceive the whole man, male and female. And as the tempter of man to ſin, is alwayes in the luſt of man, (for when man is tempted, he is drawn aſide of his own luſt, and enticed) ſo ſin affords the fruit of the luſt, and death is the fruit of ſin, for when luſt hath conceived, it bringeth forth ſin, and ſin when it is finiſhed, bringeth forth death. *Do not erre my beloved,* (ſaith *James*)

James) *for every good gift, and every perfect gift is from above, and cometh down from the Father of lights*; ſo every evil and imperfect gift is from below, and cometh from the father of lyes, the Serpent, which deceived the Woman, and which to this day deceiveth mankind by his ſeed that dwelleth in them, whoſe reward is to be curſed, that man might be ſaved; *And upon his belly ſhall he go, and duſt ſhall he eat*; his delight is to live in the nature of man during his time appointed, therefore in the nature of man is the ſeed of the Woman (Jeſus Chriſt) to be manifeſt, to alſo live, and there to break the Serpents head, deſtroy his power, and tread him under feet, till which time every man hath the Serpent and his ſeed within him, and therein they may be ſaid to be of his ſeed, and ſoe Inſtruments to act his cruelty and ſubtilty, to hate, perſecute, and devour thoſe in whom Chirſt is manifeſt, to deſtroy in them the ſeed of the Serpent, and to reveal in them his own ſeed, as theſe *Jews* which acted againſt Chriſt to deſtroy him, were ſo long of the Serpents ſeed, unto whom Chriſt ſaid, *You are of your father the Devil, and the luſts of your father you will do*; that is by reaſon of ſin, the Serpents ſeed which was in them; yet were they of the ſeed of *Abraham*, for ſaith Chriſt, *I know ye are Abraham's ſeed, but ye ſeek to kill me becauſe my word hath no place in you*; but it ſeems the ſeed of the Serpent had, (which was ſin) by which they acted againſt Chriſt, therefore they were of the Serpent's ſeed. And this ſeed is not onely ſin, but Satan and the Devil alſo; *for he that commits ſin is of the Devil, and alſo the ſervant of ſin; and the ſervant abideth not in the houſe for ever, but the ſon abideth for ever; and ye were ſervants*, (ſaith Chriſt) *being in bondage to the Law, Sin, and Satan, but now are ye ſons*; for as before the ſpirit of the Devil was in you, yet being you were ſons, God hath now ſent the Spirit of his Son into your hearts, crying, *Abba Father*; and by this the Serpent and his ſeed, the Devil, Sin, and all Iniquity is deſtroyed and caſt out of men.

CHAP. XXIV.

How God is ſaid to juſtifie ſinners by faith; that Jews, Gentiles, Heathens, and all men whatſoever in all parts of the world, ſhall be ſaved in due time, and how; proved and cleared in anſwer to ſeveral Objections, Scriptures, and Arguments brought againſt it.

AND whereas I (to prove that God is merciful to all men, and will have all men to be ſaved) did inſtance theſe Scriptures *His mercy is over all his works*; and he hath concluded all men under ſin and unbelief, that he might have mercy upon all, and he will have all men to be ſaved, and to come unto the knowledge of the truth; and God ſent not his Son into the World, to condemn the World, but that the World through him might be ſaved. You ſay, *This mercy and their ſalvation is upon condition of Faith.*

I ſhall anſwer how, even as when the ſurety of a Debtor hath paid his Debt for him to the Creditor unknown to him, to free him from the debt, and the ſurety at his pleaſure, (to ſatisfie the Debtor that his Debt is paid, to give him peace and reſt thereby) do give him acquittance of diſcharge under the Creditor's hand, to whom the Debt was paid to ſatisfie him, which Acquittance of diſcharge is no condition on the Debtors part to be perform'd by him to the Creditor, for his Debt is paid already, onely he is not yet aſſured of it; therefore is it the Sureties part that paid it, to get from the Creditor Acquittance of diſcharge, to give to the Debtor for his ſatisfaction, which is his aſſurance. So God receiving of Chriſt, (who is mans ſurety which God had prepared for man) all the Debt due to him from men, and ſo between the Father and the Son, free men, unknown to men then, that men might know it, and be ſatisfied in it; Chriſt their ſurety intercedes with the Father for Acquittance of diſcharge for men, even the holy ſpirit of faith, and full aſſurance, which he receives of the Father, and gives to men, to abide with them for ever, to ſatisfie them that their ſins are pardoned and blotted out, no more to be remembred, nor they any more to anſwer for them; and this is the coming of their ſalvation to them, which is no condition on their parts,

to

to be performed by them, but to wait for his coming freely to give it them; For he once appeared to put away sin by the sacrifice of himself; but to you that look for him, will he come the second time, without sin unto salvation; *And when I come* (saith he) *shall I find faith on the earth?* No, for he comes to give it, which is the Fathers Acquittance of discharge unto men, therefore is faith said to be an evidence of things not seen, and the substance of things hoped for, which gives an assurance unto men; and therefore the Disciples said, *Lord encrease our Faith*: And by believing do men come to an assurance of their salvation by Christ, without which no man can be assured; but he that believes not, is condemned already; for he that hath not assurance of salvation, is so long in the state of damnation; and he that doubteth, is damned. And so Faith is the means of mans assurance of salvatiou to men, and they that believe, do assuredly know themselves saved, and no sin evermore to be imputed to them; and this is the benefit of faith. But Christ is the Saviour of all men, notwithstanding they have not yet faith, and will be so, though they may not yet believe it; for he having once said it, will perform it; and therefore saith *Paul, If we believe not, yet he abideth faithful, and cannot deny himself, for he hath promised it, and will perform it*, though while we deny him, and believe not, we are so long denyed the enjoy ment of our salvation by him, yet afterwards doth he accept us, and own us, as Christ did *Peter*, after *Peter* had denyed him thrice.

And because I said, *It is God which justifieth sinners, who shall condemn?* and instanced several Scriptures to prove the same, you say the words are falsified, and you instance onely one of the same Scriptures, *Who shall lay any thing to the charge of Gods elect? it is God that justifieth*; where you say, I leave out *Gods Elect*, and put in *sinners*: But pray, what were the Elect but sinners? Else they could not be saved nor said to be justified; for Christ came not to call the righteous, but sinners, and for sinners he dyed, and sinners he justifies, as in the verse before; *He that spared not his own Son, but delivered him up for us all*; and also the verse following, *Who is he that condemneth? it is Christ that dyed*; For whom? Why for all men: And who shall lay any thing to the charge of them for whom Christ dyed, who were also in Christ,

Chriſt, and elected to be by Chriſt juſtified as his own body, and that they were ſinners that he juſtifieth, yea all men, it is written, *All have ſinned and come ſhort of the glory of God, being juſtified freely by his Grace, through the redemption that is in Jeſus Chriſt; and as by the offence of one, judgement came upon all men to condemnation, even ſo by the righteouſneſs of one, the free gift came upon all men unto juſtification of life*; And God commendeth his love towards us, that while we were yet ſinners, Chriſt dyed for us, even for the ungodly; and the ungodly he juſtifieth, not in their ungodly deeds, but in the righteouſneſs of Chriſt, whoſe righteouſneſs is imputed to all men, as the ſin of all men is imputed to him; *For he hath made him to be ſin for us, who knew no ſin, that we might be made the righteouſneſs of God in him.* And now is your objection (That he juſtifieth not ſinners) made void, and confuted by Scripture, and then who doth falſifie the Scripture in this, you, or me?

And you to prove that all the *Jews* ſhal not be ſaved, do inſtance this Scripture, *Though the number of Iſrael be as the ſand of the ſea, yet a remnant ſhall be ſaved*; from whence you ſay, *The greateſt number of them do periſh.*

But *Hoſea* ſhall anſwer you, That they periſh for want of knowledge, and ſo long it was ſaid unto them, *I will not have mercy on you, for ye are not my people, and I will not be your God*; yet *Hoſea* ſaith, that the whole number of the children of *Iſrael* (which is as the ſand of the ſea) ſhall be ſaved; *For it ſhall come to paſs, that in the place where it was ſaid unto them, Ye are not my people, there ſhall it be ſaid unto them, Ye are the ſons of the living God*; For their deſtruction was onely the hardneſs of their own hearts, and the blindneſs of their own minds, which God would take from them, and ſo reſtore them; For he will take away their ſtony hearts, and give them hearts of fleſh; and the blind he will make to ſee, and the deaf to hear, & the dumb to ſpeak, and the lame to walk, and they that were wounded he will make whole, and the dead he would make to live, and they ſhould riſe out of obſcurity, and out of darkneſs, even them that had periſhed in departing from the Lord, ſhould be ſaved in their returning to the Lord.

But

But you say, *That Paul wished himself accursed from Christ, for the salvation of them that perished, and* (which you say) *were never to be called.* But mark the Words following, That those for whose sakes *Paul* wished himself accursed, were *Israelites*, to whom pertaineth the adoption, and the glory, and the Covenants, and the giving of the Law, and the service of God, and the Promises, and of whom (as concerning the flesh) Christ came, and yet you would not have them to have any benefit in Christ, nor the Promises, but to eternally perish, and thus you are uncharitable towards the Lords people Rom. 9. 3.

Next you say, *The Gentiles shall not all be saved*, for you say, *There is a fulness of the Gentiles, as well as a fulness of the Jews, and this fulness* (*you say*) *doth not imply all, but a certain number of both sorts, whom God hath appointed to be saved, even them onely which* John *said were sealed, from whence you say but a remnant shall be saved of the Jews, and also of the Gentile.*

To which I answer, That the seal is the holy spirit of God, and the number twelve thousand, signifies those that had the first fruits of the spirit given them and were the first fruits unto God, and of his creatures, elected and chosen according to the dispensation of the Grace of God given to the twelve Apostles, as in all ages there were but a remnant that received the truth, in the love of the truth; so said *Paul, At this present time also there remains but a remnant, according to the election of Grace given to us who have the first fruits of the spirit, and whom he hath begotten with the word of truth, that we should be a kind of first fruits of his creatures unto holiness; and if the first fruits be holy, the lump is also holy, and if the root be holy, so are the branches*, even them that are broken off, and have not the first fruits of the Spirit, which shall also be grafted in; for every soul of Jew and Gentile, and of all sorts of people whatsoever, are branches of that root which God planted, though they abide not alwayes in him, (as to themselves) in the knowledge of him, but are for a time broken off, and destroyed for want of knowledge, yet they are still his people: And in that broken, faln state, all men are for a time included, that they might all after one manner, in one Lord Jesus be brought in; for there is but one way for all men to be saved, which is Christ the Way, the Truth,

Truth, and the Life and as men came to the knowledge of that one way, ſo were they call'd, ſealed, and ſaved, and Chriſt was given for a light unto all the Gentiles, (as ſaith *Paul*) that all the Centiles might hear.

But you to prove that there is but a ſmall remnant that ſhall ever be ſaved, to thoſe which ſhall not, you do make a compariſon, *Which is as if a Prince* (you ſay) *ſhould preſs out of his Dominions, three or four out of every Pariſh, and leave all the reſt.*

To which I anſwer, That thoſe which he leaves are alſo ſubjects, as well as thoſe which are preſt; and the preſt men (which are in account the worſt amongſt men) are them which are called and choſen by his Officers to fight for him, and witneſs with him, to maintain his kingdom, which they do in the behalf of all the reſt that are alſo ſubjects as well as them. So though Chriſt by his Angels (miniſtring ſpirits) do make choice but of a few, and thoſe the greateſt of ſinners, (as *Paul* was in the account of men) to be his Souldiers, to whom he gives the firſt-fruits of his ſpirit, & arms them with ſpiritual Armor to fight for him againſt principalities and powers of this World, and to bear part with him in his kingdom, in the behalf of all the reſt that are his people as well as them, though they are not ſo call'd, and do ſuffer and indure much for them, that Chriſt might be found in them to be their peace, and everlaſting reſt; therefore this compariſon makes not for you, but againſt you.

Then you ſay that many thouſands in the *Eaſt* and *Weſt-indies* have not the meanes of Salvation, and therefore connot be ſaved.

To which I anſwer, that according to the Scripture, the true meanes and way of God for ſalvation to all men which hath already appeared to all men, is Chriſt the free grace of God, even that goſpel of God which hath been preached to all nations, kindreds, and tongues, and people, and to every creature under heaven, which goſpel is Chriſt, the wiſdom and power of God in every creature, which according to meaſure God hath placed with every creature as a meanes of ſalvation to every creature, when by the light of that wiſdome, and might of that power in them, they ſhall be enlightned and inabled, to ſee it and lay hold on it.

But you reckon your way of preaching and miniſtration of Ordinances and Sacraments after your maner, is the means.

I anſwer: If it were, why then are not men ſaved and brought into peace and reſt by it? but it appears to be no means of ſalvation, but rather of damnation; for you thereby lay more upon the creature, then he is able to bear and perform, and ſo cauſe many to deſtroy themſelves in deſpair, and cannot ſo much as attain unto any perfect aſſurance of ſalvation thereby, but you ſtill keep them in a way of doing, and never to have done; always ſeeking, but never finding; always asking, but never receiving, and ſo remain ſtill without the knowledge of Chriſt and him crucified, till Chriſt of himſelf ſhall find them, and ſhew himſelf unto them, which is by his ſpirit within them to enlighten them; and thus your ways, even all the ways of men which are outward, and miniſtred by men, are no means of ſalvation, but the free Grace of God in Chriſt which is inward, and miniſtred by Chriſt within them, that is the means of ſalvation unto them, and there is no other meanes nor name under heaven, that is, under Chriſt the kingdom of righteouſneſs, peace and joy in the holy Ghoſt in men, appointed for any man to be ſaved by, but Chriſt in them the hope of glory.

But becauſe the Scripture is ſo clear, and your ſelf cannot tell how to deny, but that the generality of the Jews ſhall be ſaved, from being eternally damned from Gods preſence, you would now have it, *That it is meant of the generality of them that ſhall remain alive at the latter end of the world*, as you account it; *and all that have lived and died before that time in hardneſs of heart*, you ſay, *ſhall not be ſaved, but are cut off, and the branches cut off*, you ſay, *are caſt into the fire.*

My anſwer is, That Chriſt was ſlain for all men from the foundation of the world in vain, and his mercy toward all men is in vain, if he reſtrain it always, and will never let them know it, or receive the benefit of it: therefore it is not doubted by me, but that to all men at ſome time or other, God will make himſelf known to his people for their comfort, for to that end did Chriſt come, and was he ſent, that he might comfort the comfortleſs.

And they were caſt into the fire to be purged, and not to be utterly deſtroyed, yea them that did bear fruit as well as them

that did not, were also to come into the fire, that they might bring forth more fruit, and those that were broken off, and did not abide in him, *Paul* said, should be grafted in again through believing.

But you ask me, *how they shall be converted, and who it is that shall preach to them?*

I answer: That if you knew Christ the Power of God and Preacher of righteousness, you would not ask such a question; for there is but one Interpreter, so but one Converter of all men, even one of a thousand, nor but one Preacher to all men, that can preach the everlasting Gospel, & that is Christ, the wisdom power, & light of God in men, and he for this work was set up from everlasting, and in all generations, and you nor no man can say, that any man died without Christ preaching to him the forgiveness of his sins, but that to all men dwelling in the earth this Gospel should be preached by Christ. *John* saw in a vision, saying, *And I saw another Angel flie in the midst of heaven, having the everlasting Gospel to preach unto them that dwell on the earth, and to every nation and kinred, and tongue, and people.*

Rev. 14. 6.

Then you ask me, *whether the damned are capable of true repentance?*

I answer: Else no man ever repented, but all were and have been for a time damned, in as much as all have not believed; *for he that believeth not, is damned already from the knowledge of God*, and from that damnation all men are capable of repenting and returning, *for all shall know him from the least to the greatest, and the whole earth shall be filled with the knowledge of the Lord, as the waters covers the sea, and he will pluck them out of the fire, and save them*: but that all were first damned before they were saved, *Paul* witnesseth, saying, *For as by the offence of one, judgement came upon all men to condemnation, even so by the righteousness of one, the free grace came upon all men to justification of life.*

Rom 5. 19.

And then for the salvation of the Heathen, because God saith to Christ, *Ask of me, and I shall give thee the Heathen for thine inheritance, and the uttermost parts of the earth for thy possession;* you ask me if God will give him the devils and the damned for his inheritance, and the uttermost parts of hell for his possession? A very wise question to ask, yet I shall answer you, That God hath

Psal. 2. 8.

given

given to Christ the devil as well as all men, and the sins of men, that he should make a separation between men and them, and Christ saith, *of all that thou hast given me, I have lost none but the* divel, or *son of perdition*: But you will say by the son of perdition is meant *Judas*, and I say by *Judas* is meant the devil and betrayer of Christ, for the devil entred into him, and he became a devil, in that work, and that the son of perdition is more then the man *Judas*, it is said, he setteth up himself in man the temple of God, to reign and dwell there, and the same devil and betrayer of the Just One, which is the man of sin that entered into *Judas*, hath entered into all men to do his own works, and was in the self same nature of all men that sinned, while sin ruled in them, and Christ taking part of that nature of men upon him, met also with the devil and sin in it, that he might destroy it and thereby free men from it; and therefore was the devil given to Christ to be overcome and destroyed by Christ which he quickly did, and the damned I mean of men, who had destroyed themselves, are given to Christ to be saved by him, in the destruction of the devil and sin, and the uttermost parts of hell is also within his dominion, and he hath power and freedom to go into it to chain up the devil in it, and to fetch the damned, even men, from thence, and increase the devils torment, for he descended into hell, as you have formerly said in your Creed, and also taught others to say; And *David* saith, *If I go to hell, thou are there*, therefore he was in hell and all power in heaven and earth is given unto Christ, yea, the Father hath given all things unto him, that he should do by all as ye would, and have power to lay down his life and take it up againe, that he might go into hell to do his work there which he had to do, which was to deliver men, and chain up the devil, & after to come out from thence and ascend up to heaven, that the men whom he delivered out of hel, might ascend into heaven with him and so be saved by him, as Paul saith, *He hath raised us up together and made us sit together in heavenly places in Christ Jesus.*

2 Thes 2, 3. 4.
Luke 22 3.
Heb. 2. 14.
Psal 139 7, 8, 9.
Mat. 28. 18
John 3. 35. 10. 17, 18.
Rev 20. 1, 2, 3.
Eph. 2. 6.

CHAP. XXV.

How by the doctrine of wrath, hell, and damnation, which is no doctrine of Christ, men are made to despair; they no Ministers of Christ that do preach it: That to promise peace in the ways of men, is to sew pillows and deceive them. That by mercy, love, and salvation in Christ, God reconciles all men to himself, that he that hath it, cannot but preach it.

THen you tax me for taxing you for preaching wrath, hell and eternal damnation to poor souls, weak in faith, *which* you say, *Is not the first lye that such black-mouthed locusts have cast upon your labors.*

I answer: These are unhansome expressions from a Minister which savers of envy in you, but the people themselves shall witnes that your doctrine is such a damnable threatning doctrine, and many do too much experience it, for they run into dispair thereby, yea and to such that are weak in the faith, do you preach it, by which many tender souls in whom are but the beginnings of faith, and not able to contend against you, are bruised and kept back from entering into rest with Christ, for you mixe faith and the works of the Law together for salvation, which Christ hath not appointed to save, but he will save, and that if they believe they must, (you say) do such and such things as a token of faith, which they finde themselves not able to do, and so dispair in their faith, that having begun in the spirit, you make them end in the flesh, you turn them from the faith of the Gospel to the works of the Law by which they are never able to attain unto salvation, and so keep them still in bondage till Christ by a greater power of faith in them, shall enable them to stand fast in the truth, and to withstand you, & contend against you, & then if their faith be too strong for you, that you cannot deal with them, to turn them to your way, and agreeable to your opinion, you will also preach wrath, hell, and damnation to them, calling them heretickes and blasphemers, and wil imprison or banish them that are contrary to you, and thus let their faith be what it will, either weak or strong, if it be not according to your faith, you will say it is a false faith, and they are damned, you will say that so believe, now whether you

Gal. 3 10, 11.
Eph. 2. 8, 9
Eph. 5. 10, 11, 12.

you be not guilty of this, I have ſaid, Examine your ſelf, and let the people judge: and you do confeſs you preach wrath, hell, and damnation to hereticks, but pray who ſhall be judge of them? not you, for wiſer then you would not: *Paul* and the apoſtles were counted hereticks by ſuch as you, yet he was a choſen veſſel for the Lord, and ſaith, *that in the way which others count hereſie, did he worſhip the God of his Father*, ſo do I: and the prophet ſaith, *That theſe that have erred in ſpirit ſhall come to underſtanding, and theſe that murmure ſhall learn doctrine*, and therefore take heed who you judge to be hereticks, and how you judge them to eternal damnation, and it is not the doctrine of wrath and damnation that is appointed to call men from hereſie to truth, but the doctrine of love and ſalvation, for the love of God conſtraineth men, and his wrath affrighteth and driveth them farther off, for at thy wrath I am troubled, and in thy love I rejoyce, ſaith *David*; ſet a heretick to judge of a heretick, and he will be ſure to judge all ſo that are contrary to his own faith and doctrine.

Acts 24. 14. Iſa. 29. 24. Jer. 31. 3. Hoſea 11. 8.

But you ſay, *you preach by the ſpirit of meekneſs, to binde up the broken-hearted, and do pour into their aking wounds the balm of Gilead, and for the ſpirit of mourning, the bloud of Chriſt to comfort their hearts, and to heal their wounds.*

I tell you, it is not your work nor the work of any man to binde up the broken-hearted, nor to pour into their wounds the balm of *Gilead*, nor the bloud of Chriſt, but it is onely the work of Chriſt, who onely is ſent to heal the broken-hearted, to pour oyl into their wounds, and ſhed his bloud abroad in their hearts, and you are but thieves and robbers that run into his labor, pretending to do his work and cannot, and are alſo ſeducers of the people; for, ſaith *Paul*, of ſuch I ſpeak concerning them which ſeduce you, meaning men, your need not that any man teach you, but as the anointing which is in you, teacheth you all things, and is true, and is no lye, and ever as it hath taught you, ye ſhall abide in him, which is to look onely at him for the doing of this work in them to comfort, heal, ſanctifie and cleanſe them, and pour oyl into them, and they are *to ceaſe from man whoſe breath is in his noſtrils, for wherin is he to be accounted of?* and your doctrine is contrary to the doctrine of Chriſt, which ſhould do this; for in ſtead of healing them, you wound them; and in ſtead of ſending them to Chriſt,

1 Joh. 2. 27. Iſa. 2.

you

you endeavor to draw them from Christ to you and your ways, which way, you say, is the means of salvation, and what is this in you that doth this but Antichrist, opposing the true Christ? And to reprove men, Christ by the Prophets saith of all men-teachers without the spirit, yea even unto the shepherds of Israel, *The diseased have ye not strengthened, neither have ye healed that which was sick, neither have ye bound up that which was broken, neither have ye brought again that which was driven away, neither have ye sought that which was lost, but with force and with cruelty have ye ruled them,* therefore saith Christ, *I will seek that which was lost, and bring again that which was driven away, and binde up that which was broken, and I will strengthen that which was sick, but I will destroy the fat and the strong, and will feed them with judgement,* yea even you Ministers that fat and feed your selves of the peoples means, and are fat and rich in your selves, your own works and ways, and not in Christ, you will I feed with judgement, and all the people led by you to advance you, and make you rich, I will by my judgement pull from you, saith the Lord, and will lead them away my self, and I will destroy all your pastures, and I will, saith the Lord, cause my flock to lye down in safety, and will feed them in a good pasture, and will lead them unto living fountains of waters, and wipe away all tears from their eyes, and so he will heal and comfort them.

Ezek. 34.

Rev. 7. 17.

Then you would endeavor to prove, *that Christ preached damnation, because he denounced several woes against the Scribes and Pharisees, and to the world because of offences.*

I answer: So he doth to you and all men that seek to be justified without him, and to advance any thing besides him, yet from eternal damation he saveth all men, and doth not preach damnation to any to be eternally damned, but tells them that all that believe not themselves to be saved in him, are damned already, and his work of preaching to them is to give them faith to believe in him, that they might be saved.

3. 18.

And you to justifie your self in the doctrine of damnation, do say, *you must not preach mercy and salvation, which is,* you say, *to sew pillows under mens elbows, that they may sleep at ease in sin.*

To which I answer, That by your doctrine and practice, you (according to the Scripture which you quote) do your self sew pil-

13. 20

lows

lows, which you ought not; for the Prophet there ſpeaks of ſuch that for handfulls of barley and pieces of bread, to wit, for filthy lucres ſake, will hunt the ſoules of men that will not come unto them to learn of them, and will promiſe them peace if they will come, and to ſave the ſouls of them that will come unto them, and theſe are their pillows which they and you promiſe men reſt upon, to draw men unto them and their ways; *but*, ſaith the Lord, *I am againſt theſe your pillows wherewith you there hunt the ſouls to make them flie, and I will tear them from your arms, and will let the ſouls go, even the ſouls that you hunt to make them flie*, that is, from the true way of peace, you hunt them to follow you in your ways, where you promiſe them peace, but behold trouble: And what are your pillows now, but your damnable doctrines by which you keep people in ignorance, and aſleep in carnal ſecurity, to advance your ſelves? therefore ſaith the Lord, *O Iſrael, thy Prophets are like the foxes in the deſart*, they have not made up the breaches of the people, but have made breaches among the people: and ſuch Prophets and Teachers of the people, *Iſaiah* compares to greedy dogs, and blinde watch-men, that will ſlumber and ſleep upon theſe their pillows which they lay for others to ſleep upon; *For*, ſaith he, *his watch-men are blinde, they are all ignorant, they are all dumb dogs, they cannot bark, ſleeping, lying down, loving to ſlumber, they are greedy dogs which can never have enough, and they are ſhepherds which cannot underſtand, they all look to their own ways, every one for his gain from his quarter*; and you by your practice do appear and make your ſelf to be one of them which the Prophet ſpeaks of, to promiſe ſalvation to theſe that will come unto you, though you cannot give it them, and will hunt, perſecute, and baniſh theſe that will not come to you, to make them, if you could, to recant, deny, or flie from the truth which they practice in Chriſt, and you ſay, whoſe you ſins remit, they are remitted, & whoſe ſins you retain they are retained, and ſo you ſay you have power to ſave, and to make a difference, pulling ſome out of the fire, but I ſay you ſtill take that upon you which belongs to Chriſt: and you ſay you muſt be to ſome a *Barnabas*, a ſon of conſolation, to divulge Gods mercies, but then you muſt, I ſay, divulge it to all, and alſo ſell your lands and poſſeſſions as *Barnabas* did, and lay it down at the Apoſtles feet, elſe you are no *Barnabas*; and you ſay you muſt

Ezek. 13. 4, 5.

Iſa. 56. 10, 11.

Act. 4. 37.

Acts 13. 46, 47. Mark 3. 17. must be to others a *Boanerges*, the ſon of thunder, to denounce Gods judgements, but I ſay in the way that you do it, to make a diviſion and ſeparation among the people, is contrary to the way and doctrine of Chriſt and his Apoſtles, who came to reconcile all men together to unite them, and not divide them, and preach Rom. 16. 17, 18. diviſions as you do; and they preacht mercy to all men, and alſo judgement to all men; judgement to, and againſt their ſins; and mercy to, and for the ſinner, and ſo preaches judgement and mercy together in one work of converſion to ſinners, without reſpect of perſons, onely Chriſt ſaith, that thoſe that do believe and receive his meſſage, to them his Doctrine is conſolation; and to them that will not believe his Doctrine, but oppoſe it, to them it is a Doctrine of damnation, for his Doctrine is all one, though not received alike by all, and 'tis men that makes the difference; and therefore Chriſt ſaith, *This is condemnation, that light is come into the world, and men love darkneſs rather then light, becauſe their deeds were evil*, and ſo their deſtruction is of themſelves, and in John 3. 17, 18, 19. Chriſt is their help; *for*, ſaith he, *I came not to condemn the world, but that the world through me might be ſaved.*

Next I ſaid That no man can ſee, or be aſſured of his own ſalvation, except he ſee the ſame ſalvation in the ſame Savior, for all men as well as for himſelf, which in *A Blow at the Serpent* is ſufficiently proved already.

But you ſay, *that then* Paul *was in a ſad condition who did not*, you ſay, *believe the ſalvation of all men in the ſame Saviour that he was ſaved, but taught* (as you ſay) *contrary to it, yet*, you ſay, *alſo he was aſſured of his own ſalvation.*

To which I anſwer, That *Paul* being aſſured of his own ſalvation, (through the mercies of God to him as to the worſt of ſinners) did therefore preach the like mercy and ſalvation to all men, as I do, and which both he nor I could not chuſe but do, having 1 Joh. 1. 3. received accordingly; and ſaid he, *that which I have received, that I declare unto you, that there is one God, and one Mediator between God and man, the man Chriſt Jeſus, who gave himſelf a ranſom for* 1 Tim. 2. 5, 6. *all men, to be teſtified in due time, and of this Goſpel*, ſaith he, *am I made a Miniſter; and if that any man ſin, we have an Advocate* 1 John 1. 2, 3. *with the Father Jeſus Chriſt the righteous, who is* (ſaith *John*) *a propitiation not onely for our ſins, but for the ſins of the whole world*; and ſaith

ſaith he, *God who hath reconciled us unto himſelf by Jeſus Chriſt, hath alſo given unto us the Miniſtery of Reconciliation, to wit, that God was in Chriſt reconciling the whole world unto himſelf, not imputing their treſpaſſes unto them, and hath committed unto us the word of reconciliation*, which was, firſt by reconciling them, and in the reconciliation of them, ſhew unto them the reconciliation of all men, *of which*, ſaith he, *we are ambaſſadours for Chriſt, as if God did beſeech you by us; we pray you in Chriſts ſtead be ye reconciled to God, for he hath made him to be ſin for us who knew no ſin, that we might be made the righteouſneſs of God in him*; and all this *Paul* ſaw not for himſelf alone, nor for ſome onely, (then he would have ſaid it for himſelf, and onely for ſome) but he ſaith, for all men, and therefore he preacht it to all men, for them, as that which did belong to them, and in due time ſhould be manifeſt in them. 1 Cor. 5. 19, 20, 21.

CHAP. XXVI.

No outward eternal judgement, nor local place of darkneſs for men after a natural death: how it is ſpiritual in men, and before death, and how by Chriſt in Judgement men are redeemed from it, and when, proved and confirmed in anſwer to ſeveral Scriptures.

IN the twelfth Chapter of *A Blow at the Serpent*, I do there hold forth the ſpiritual coming of Chriſt to Judgement, *which you ſay, is not the true ſenſe as it is ſet down in the Creed*, and becauſe there is an inward Judgement, you ask therefore *if there be not an outward?* Page 43.

Of inward judgement.

To which I anſwer, That the Creed you ſpeak of doth not contradict the ſenſe, whether temporal or ſpiritual, that any man may put upon it, and therefore though what I ſay may not be in the ſame ſenſe which you underſtand it, yet a true ſenſe according to the minde of God; and the Scripture, though not according to your ſenſe, who look onely upon the outward, and not the inward, and know not the power of God within you to judge and ſave you, but the inward muſt be before the outward can be, and the inward is the Judge of the outward; therefore till you have ſeen the inward, you underſtand it not, and ſpeak nothing truth of it, which I have already proved and cleared in this Book, and alſo in that of *A Blow at the Serpent*, yet I ſhall here anſwer you

to ſome Scriptures, and further confirm it. Firſt, you to prove
Rom. 2 5. the outward Judgement, do quote *Rom.* 2. 5. *Thou after thy hardneſs and impenitent heart, treaſureſt up wrath unto thy ſelf, againſt the day of wrath, and revelation of the righteous Judgement of God*; mark the words, *revelation*, it is to be in men, to ſet off and deſtroy the wrath and ſin of men which they treaſured up in themſelves unto that day, wherein the treaſure of wrath ſhould be opened unto them, and revealed from heaven againſt all ungodli-
Rom. 1, 18 neſs and unrighteouſneſs of men, who hold the truth in unrighteouſneſs, and not againſt the perſons of men; *but thou, O Lord, h-*
Pſal 45. 7 *veſt righteouſneſs, and hateſt wickedneſs*: And ſo this Scripture proves an inward Judgement, and to be in this life before a corporal death, as the following Scripture clearly holds forth, *wh-*
Rom. 2. 6. *will render to every man according to his works.* And to prove that this manner and work of Judgement is with men before a corporal death, now and in all Ages, mark what Chriſt ſaith unto his
Mat. 16. 27, 28. Diſciples, *For the Son of man ſhall come in the glory of his Father with his holy Angels, and then ſhall he reward every man according to his works*; then that this is before death, he ſaith, *Verily I ſay unto you, there be ſome ſtanding here which ſhall not taſte of death, till they ſee the Son of man coming in his kingdom.* Here you ſee Chriſt proves his own coming to Judgement himſelf to be before a corporal death of men, therefore was it ſaid, *Now is the Judgement*
Joh 12. 31 1 Pet. 4. 17. *of this world, now ſhall the prince of this world be caſt out*; *and the time is come that Judgement muſt begin at the houſe of God*; *and for Judgement am I come into this world, that they which ſee not*
Joh. 9 39. *might ſee, and that they which ſee, might be made blinde*; but you are made blinde by this coming of Chriſt to Judgement, and your light (by which you would prove a Judgement after a corporal death) is hereby darkened: Thus is the time of Judgement with man proved to be before a corporal death, and after a death into ſin. Now to reward every man according to his deeds, he tells
Rom. 2 7. you what it is: firſt, *to them who by patient continuance in well doing ſeek for honour, glory, and immortality*, that is, thoſe who ſeek for it, and wait to have it here in this body, *to them glory, honor, peace,*
Heb 9. 28. *and eternal life, to the Jew firſt, and alſo to the Gentile*, as it is written, *To them that look for him, ſhall he appear the ſecond time without ſin unto ſalvation*, this is when he ſhall manifeſt himſelf in ſpirit
an-

and truth unto their ſouls, then ſhall they receive this honour and glory, even Chriſt their peace and eternal life, without ſin unto ſalvation, but unto them that are contentious, and do not obey the truth of this his coming, but obey unrighteouſneſs, which is not to look for his appearing now in them to finiſh ſin, and bring in everlaſting righteouſneſs, I ſay, to them indignation and wrath, tribulation and anguiſh, yea, upon every ſoul of man that doth evil, of the Jew firſt, and alſo of the Gentile, for there is no reſpect of perſons with God: And this reward given men for their deeds, is at this day manifeſt with men, wherein the ſecrets of men ſhall be judged within them, ſo it is written, *In the day when God ſhall judge the ſecrets of men by Jeſus Chriſt according to my Goſpel, then ſhall their own conſciences bear witneſs, and their thoughts the mean while accuſing or elſe excuſing one another*: But though you pretend your ſelf a Goſpel-Miniſter, yet contrary to a Goſpel-Miniſter you ſay you ſee not this Goſpel-Judgement, which ſhall judge the ſecrets of men within them, and at this day reward every man according to their deeds; therefore I ſay unto you, that though you ſee it not as yet, yet when God ſhall awaken you to ſee his wrath and indignation againſt you for oppoſing the truth of his ſpiritual coming, you ſhall ſee it, and be aſhamed for your envy at it, and thoſe that know it, and your own conſcience ſhall accuſe you before it ſhall excuſe you, and this is done by an inward Judgement: And ſo all that you have ſaid, or can ſay, to prove an outward Judgement, doth prove this inward, and your outward is no ways proved.

Dan. 9. 24. *Rom. 2 8, 9, 10, 11.* *Rom. 2 15, 16.* *Iſa 26. 10, 11.*

Then to prove a local place of darkneſs that men ſhall be caſt into, to be tormented after death, you quote this Scripture, *Matthew 8. 12. The children of the kingdom ſhall be caſt into utter darkneſs, there ſhall be weeping and gnaſhing of teeth.* No local place of darkneſs after death.

But I anſwer, What were theſe children? not ſuch as ſhould remain always in darkneſs, for it is meant of the children of *Iſrael* that were the children of the kingdom, Gods own people, which for a time while they were living went a whoring, and were caſt off into blindneſs and hardneſs of heart, and they went even unto hell it ſelf, and were afterwards to return, therefore the darkneſs ſhould not always remain on them; or if you would have it that the Gentiles ſhould be caſt into utter darkneſs, it is alſo ſaid *Iſa. 57. 9.*

Isa 49.9. of them, *That God would say to the prisoners, Go forth; and to them*
Mat 4 16. *that are in darkness, Shew your selves; and the people that sate in*
Luke 2.32 *darkness, saw great light; and to them which sate in the region and*
Isa. 49. 6. *shadow of death, light is sprung up?* and as *Simeon* said concerning
John 1 9. Christ, *A light to lighten the Gentiles, and the glory of the people Israel*; and there is no sort of people but they shall be redeemed from their darkness, for Christ is the light of the world which enlighteneth every man: And this darkness that the children of the kingdom shall be cast into, is not a place of darkness wherein is no created (or natural) light of this world, for they lived, and yet were in darkness; but if it were a place of hell, as you would have it, within the concaves of the earth, where you say fire is always burning, then there must needs be light there; and you call it outward darkness, but the sense of the words are utter darkness,
Psal. 88. or gross thick darkness, and darkness in the deep, which *David* was in, which signifies a condition of men wherein a spiritual light of the knowledge of God in the face of Jesus Christ with men, therefore such a darkness is it as the angels, to wit, men which kept not
Jude 6. their first state but fell, are reserved under in everlasting chains unto the Judgement of the Great Day, which is until Christ and the Gospel be revealed; which with those that receive him, and come unto him, he saith, The darkness is past, and the true light now shineth, & they are called out of darkness into his marvellous light, which was a darkness opposite to the light of God within them, and not a place of darkness without them, but that which they may also call a light, and such a darkness in which God dwelleth with them, and will in due time make this darkness light before them, and crooked things streight, till which time they in
Isa. 42. 16. this darkness see him not, though he be in them; for the light shineth in darkness, and the darkness comprehendeth it not, so is it
John 1 5. with men uncalled and unconverted to the truth, and not yet redeemed from darkness to light, and which redemption is wrought in the time of Gods judgements with men, through the preaching of the Gospel by Jesus Christ unto their souls. And all that you say in opposition to this spiritual Judgement of Christ in men, doth most plainly prove it in men, though you understand it not: But I shall not need to speak further of it here, having already spoken so much to every particular in it, with the time, manner, and

and form of it, both in this Book, and alſo in *A Blow at the Serpent.*

CHAP. XXV.

How Magiſtrates and Miniſters appointed for good to men, do oppreſs them, and joyn together to one ſet up another: that inſtead of doing juſtice and equity, they act injuſtice and cruelty, contrary to the rule of Moſes *and* Aaron, *and the office of them, according to Scripture: how God will judge and root out all oppreſſion, and ſet Chriſt over his people.*

AND whereas I ſaid in *A Blow at the Serpent*, that the Magiſtrates and Miniſters of late times, do one uphold another, to maintain the kingdoms of the world againſt the Lords kingdom, to ſerve not the Lord nor his people, but to ſerve themſelves of his people, you to maintaine this their practice, do inſtance *Moſes* and *Aaron*, a Magiſtrate and Miniſter of the Lord, who did one aſſiſt another. *Pſal. 2. 2.* *Pag. 52, 53.*

I anſwer, It is true, but not to perſecute the people of God to advance themſelves, as Magiſtrates and Miniſters now do, but to lead and comfort them in the way of righteouſneſs and peace, and give them deliverance from their enemies, and in their leading of them do humble themſelves with them, and aſſiſt them againſt their perſecutors, and reprove thoſe that ſhall complain of them; for when *Joſhua* the ſon of *Nun* and ſervant of *Moſes*, being as he thought, zealous for his maſter *Moſes*, complained to *Moſes* againſt *Eldad* and *Medad* for propheſying in the camp, and were no prophets called according to order, *Moſes* like a wiſe Magiſtrate of the Lord reproves him, ſaying, *Envieſt thou for my ſake? I wiſh all the Lords people were prophets, and that he would pour forth his ſpirit upon them all*; but this will few Magiſtates do now, nor you Miniſters, but will hate theſe that ſhall preach and exerciſe the gifts of the ſpirit without being called by men, as you are. *Numb 11. 27, 28, 29*

Then you ſay, *the Magiſtrates and Miniſters are the two hands of God, as was* Moſes *and* Aaron.

I anſwer, But it cannot ſo be ſaid that the Magiſtrates and Miniſters of our time, all of them, are the two hands of God as was *Moſes* and *Aaron*, which they ought to be, but rather the hands of the

the devil, to maintain his kingdom of worldly honour, and pride, cruelty and oppression, or as a rod in the hand of God, which he will make to see his wrath, and at last throw into the fire and burn; and unto whom the Lord will say as he did unto the men *Esau* and of *Edom*, that were of *Esaus* confederacy, from whence sprung Kings, Dukes, and Nobles, the pride honour, and greatness of
Obadiah 1. this world, *Shall I not in that day (saith the Lord) even destroy the*
8, 9, 10. *wise men out of* Edom, *and understanding out of the mount of* Esau? *and thy mighty men*, O Teman, *shall be dismayed, to the end that every one of the mount of* Esau, *may cut off by slaughter, for thy violence against thy brother* Jacob, *shame shall cover thee, and thou shalt be cut off for ever*. Look to it therefore, ye mighty men of the world that have done violence against your Brethren, any of the Lords people, shame shall cover you, and your name shall be cut off, and as you have done unto others, saying, *Let us break their bonds*
Psal. 23. *asunder, & cast away their cords from us*, so shal it be done unto you,
Obad. 1. 15 and your reward shall return upon your own head, for the Lord that sitteth in the heavens shall laugh, and shall have them in
Psal. 2. 4, 5, 6. derision, in his wrath he shall speak to them, and in his sore displeasure he shall vex them, and his king, even the anoynted in his people, will he set up upon his holy hill of *Sion*.

Page 53. Again you also say, *The Magistrates and Ministers are the shepherds under Christ the Shepherd and Bishop of our souls, which must joyne together to defend their flock, the Minister*, you say, *with the sword of the spirit, and the Magistrate with the sword of justice*.

I answer: They should be such, so that should be qualified to defend the flock of God under Christ, but they do not, being
Eph 6. 17. not so qualified, for first the word of the spirit, which is the word of God, you Ministers, many of you, have not, if you had, you
Verse 12, 13, 14, 15. would with the Apostles, *wrestle against principalities, against powers, against the rulers of the darkness of this world, and against spirituall wickedness in high Places, and would have your loyns girt with truth, and your feet shod with the preparation of the Gospel of peace, preaching upon the mountains the glad tydings of salvation to all men*, which you do not, and insteed of wrestling against principalities and powers of this world, you contend for them, and fly unto them to defend you in your ways of opposing the truth, and these that have the spirit, and do make them your cheifest guides, & rely upon the wis-

wiſdom and learning of men, which if you had the truth and the ſpirit on your ſide, you need not to do, therefore you cannot ſay with *Paul*, *The weapons of our warfare are not carnal, but mighty though God, to the pulling down of ſtrong holds, caſting down imaginations and every high thing that exalteth it ſelf againſt the knowledge of God*; but you may rather ſay, The weapons of our warfare are not ſpiritual but carnal, to the building of them up, and of ſome thing beſides Chriſt, for you ſtill fight againſt the ſpirit, to advance your own learning, and ſo you Miniſters are without the ſword of the ſpirit. 2 Cor. 10. 4, 5.

Neither hath the Magiſtrates all of them the ſword of Juſtice, to do juſtice and judgements, as the Lord commandeth, but as their own wills do lead them, they cruſh the poor and needy to exalt the rich; therefore it is written, *none calleth for juſtice, nor any pleadeth for truth, they truſt in vanity, and ſpeak lyes, and accepteth the perſons of men, they advance the rich, and tread under foot the poor and needy*, therefore unto them the Lord ſaith, *How long will ye do unjuſtly, and accept the perſon of the wicked?* you ſhould, ſaith the Lord, defend the poor and fatherleſs, do juſtice to the afflicted, and deliver them out of the hands of thoſe that oppreſs them, but you do it not, ſaith the Lord, *And I have ſaid ye are Gods, but ye ſhall dye like men, and fall like one of the princes*: and God himſelf will judge the earth, and do juſtice and judgement, therefore ſaith *David*, concerning men that have ruled unjuſtly, *fill their faces with ſhame that they may ſeek thy name, O God, let them be confounded and troubled for ever, yea let them be put to ſhame and periſh, that men may know that thou whoſe name alone is Jehovah, art the moſt high over all the earth.* Prov. 2. 2, 3, 4. Isa. 59. Psal. 82. 2, 3, 4. v. 6, 7. Psal. 83. 17, 18.

Then you ſay, *it is a curſe to have evil Magiſtrates or evil Miniſters*, yet you ſay, *it is far worſe to have none at all.* Page 4.

I anſwer: Firſt, That we are too much ſenſible of that curſe of having evil Magiſtrates and evil Miniſters, therefore we had better have none at all, then not good, and we are bid to abſtain from all appearance of evil, then ſure from Magiſtrates and evil Miniſters, for they will be ſure to maintain what themſelves are in practice and opinion; and though you ſay every man will teach what he will, if all ſhould be tolerated, I ſay, Chriſt commandeth every man to teach as he hath received, and ſo do you teach what 1 Thes. 5. 22.

you

you have received and thereby you are discovered, but as every man hath received the spirit, so let them administer, this I know you do, for if you have not the spirit, you cannot minister of the spirit, but such you have you give unto men: then as you would your self have liberty that have not the spirit, but do teach what you are taught of men, so suffer those that have the spirit to teach what they have received of God, but how can that be expected to be permitted by you that are carnal and not spiritual? *for the carnal mind is enmity with God, and the natural man discerneth not the things of God, but they are foolishness unto him, neither can he, because they are spiritually discerned*, therefore the way of such must needs be divelish, and not as Christ, who in times past suffered all nations to walk in their own wayes.

Rom. 8 1. 1 Cor. 2. 12, 13, 14. Act. 14 16

Then you to prefer Kings, Magistrates, and Ministers, though evil ones, do bring a Scripture, *that when Israel was without a King, a teaching Priest and and the Law, every man did that which was right in his own eyes.*

I answer, That the words saith, they were without the true God, and so were without a Teaching Priest and the Law, for they knew not Christ, the Prophet, Priest, and Law-giver, and then there was no peace to him that went out, nor to him that came in, for Christ is our peace, and all men that are without the true God, are without that peace, which is Christ the peace of God which passeth all understanding; and all other gods are no gods, but images and idols of mens setting up; and he cannot be said to be a Teacher that hath not the truth, but a deceiver, nor that the Law which is not the Law of Truth and of Liberty, but a lye and a bondage, and they lyers that practice it: and there is but one true King which ruleth over all men, and but one Judge that judgeth all men, nor but one Prophet that teacheth all men, and whom all men are to hear in all things, and he that will not hear that Prophet is to be cut off; so there is but one Priest that offereth himself for all men, and maketh all men Kings and Priests acceptable in him, to reign with him; and then but one Law, nor one Law-giver, practicer, and performer, and this one is Christ, for God hath magnified his Law, and made it honorable, he hath laid it upon one that is mighty, who is given for a Witness, for a Leader and Commander of his people.

2 Chro. 15. 3, 4, 5. Eph. 2. 14. 1 Chro. 16. 26. Rev. 1 6. Isa. 42. 21. & 55. 4.

And *Israel* for want of this one, true, and living God to be all this unto them, made unto themselves gods and the like, desired a King, but they sinned in asking one, and *Saul* was the first King given them, of whom it was said he should make slaves of them, and continue wickedness among them, as hath also been continued to this day, and will, till Christ hath subdued all things to himself in all men, and all the kingdoms of the world to become the Kingdom of the Lords, and of his Christs, and he onely reigning over all.

1 Sam. 8. 11.

CHAP.

CHAP. XXVIII.

A Definition between the Faith and Doctrine of Christ, and of the Churches of the world, how with the times men will change their opinions for worldly profit and honor, and will persecute the truth; how to distinguish between truth and heresie, saving and damnable Doctrine, and who brings it, what it is to deny Christ come in the flesh, and to abide in the truth, and convert souls to God.

NExt from these words of *Paul*, *Now I beseech you, brethren, mark them which cause divisions and offences contrary to the Doctrine which ye have learned, and avoid them; for they that are such serve not the Lord Jesus Christ, but their own belly, and by good words and fair speeches deceive the hearts of the simple.* Concerning these, I said, let the people judge who they are that cause divisions, and serve not the Lord Jesus, but themselves, contrary to the doctrine which they have learned, or at least heard: And what is that *John* tells you? that it was such a doctrine *which was from the beginning, which* (saith *Paul*) *we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled of the word of life*, even the anointing which ye received of him, and which ye heard from the beginning: and what did it say? why *this is the message that ye heard from the beginning, that we should love one another*, though enemies; and those that declare not this message, I say, are they which cause divisions and offences contrary to the doctrine of Christ which they have learned.

Rom. 16. 17, 18. 1 John 1. 1. 1 John 2. 24. 26. 2 Joh. 3 11

But you say, *They are such that teach doctrine contrary to the articles of your Faith, as they are delivered, received and believed in all the Christian Churches in the world.*

But I answer: That what is your Faith then to the Faith of Christ, which teaches men to love one another, yea, to love all men, and do unto others, as they would others should do unto them? which faith, and the works thereof, is hardly to be found among these you call the Christian Churches, yea, not among you that are the Teachers and Leaders of them; for they believe as the world generally believeth, by hear-say one of another, and as you Ministers have taught them, which is not the faith of Christ, but such a faith as is said the devils have, who believe and tremble, or as is the hope of hypocrites, which shall perish, being as it

Mat 3 12 13, 14.

were between hope and deſpair; for you believe not a full diſcharge of all ſin and tranſgreſſion for all men, nor yet for your ſelves, nor that Chriſt the Lord our Righteouſneſs is come the ſecond time without ſin unto ſalvation, till which time there can be no true faith with men to believe the accompliſhment of their ſalvation by Chriſt, which they are to believe, becauſe that coming of him in ſpirit and truth, is to give faith for that full aſſurance; and therefore he ſaith, *When the Son of man cometh, ſhall he finde faith on the earth?* Now this time of Chriſts coming to reveal himſelf in the full aſſurance of faith, for men to know themſelves ſaved, and have no doubt in them, you in all your pretended Churches do deny to be yet come, how then have you this faith of Chriſt? no, you have it not; *for he that believeth on Chriſt, out of his belly ſhall flow rivers of living water, and he ſhall be able to ſay to this mountain, be removed, and to that tree, be pluckt up at the root*; he ſhall ſay to all his ſins and iniquities, death, hell, and devil, be removed from me, depart, come no more near me; and to the fig-tree, their own righteouſneſs, wither away, and againſt which faith the gates of hell ſhall not prevail; but *theſe ſigns ſhall follow them that believe in my name* (ſaith Chriſt) *they ſhall caſt out devils, they ſhall ſpeak with new tongues, they ſhall take up ſerpents, and if they drink any deadly thing, it ſhall not hurt them, they ſhall lay hands on the ſick, and they ſhall recover.* Theſe were the laſt words of Chriſt unto his Diſciples when he aſcended from them into heaven, and which was to be fulfilled with them at his ſecond coming to them, which they alſo ſaw, and which in the ſpirit they that truly believe do ſee, and in the ſpirit can do all theſe things; but this faith you have not, but as much as in you lye, you do oppoſe it.

Luke 18.8. John 7.38 Matth. 21. 21. Mark 16. 17,18,19 Acts 2. 1.

Again in your Churches they are divided, and in all Ages have changed their opinions, and are as changeable as the winde, for you ſtill turn with every winde of doctrine as the Times turneth, and as the Powers that ruleth believeth, you will believe to keep your places, and receive your profits, therefore is your faith no faith of Chriſt; but he that truly believeth will burn rather then turn, nay, he is in the hands of Chriſt, and nothing can pull him out, neither ſhall any thing be able to ſeparate him from the love of God which is in Chriſt Jeſus: this is the faith of a Believer.

Rom. 8.38, 39.

Then

Then you say, *You preach to convert souls to God, and as for tythes,* Pag. 53.
you say, which men call your hyre, you say you take them as your inheritance, setled upon you by the Laws of God, and the Laws of the Land.

Of perfection in this life.

To which I answer: First that you pretend to follow the example of Christ and his Apostles under the Gospel, who themselves did preach to convert souls to God, even to be perfect as he is perfect, and that without any tythes setled on them, whose examples you follow not, neither in your call to the ministerie, nor your practice in it, and they in their preaching did convert souls to a pressing forwards (without any staying here or there) unto the mark for the price of the high calling of God in Christ Jesus, unto the measure of the stature of the fulness of Christ, unto a perfect man, unto a full assurance of the perfection of salvation attainable in this life, but you build them up in forms to rest and stay there, and I could never find any of your hearers to acknowledge a full assurance of salvation, but you still keep them between hope and despair in an outward form of godliness, without the power, and not to press forwards further then with profit to you, but to be always learning and never come to the knowledge of the truth, and you deny their attaining to a perfection of assurance in this life, though Christ saith, Follow on to perfection, and be ye perfect as your heavenly father is perfect, and if you will be perfect, saith he, deny your selves, sell all that you have, and come and follow me, which if perfection had not bin attainable, he would never have exhorted them to it, nor the Apostle have prayed for it, & also pressed after it; and the Apostle saith, As many as be perfect, be thus minded, and we, saith *Paul*, do preach the hidden mistery of God, which is Christ in you the hope of glory, warning every man, and teaching every man in all wisdom, that we may present every man perfect in Christ Jesus, this doth not you Ministers, for you deny Christ in men, & that doctrine which preacheth salvation & perfection to any in this life, you also deny, yet you will say that you convert Souls to God, then what is God but perfection? whose way is perfect, and his law is perfect by which he converts Souls to God, but though you say you convert Souls to God, yet you will not say your way is perfect, nor your law perfect, yet you will say you walk in the way of God, and that your law is the law of God,

Phil. 3. 14. *Ephe.* 4. 13. *Heb.* 6. 1. *Mat.* 5. 48. *Chap.* 19. 21. 2 *Tim.* 3. 17. 2 *Cor.* 13. 11. *Heb.* 13. 20. 21. 1 *Pet.* 5. 10. *Col.* 1. 26, 27, 28.

though you will not ſay your way is perfect, no, you cannot; for your way is not the way of God, his way is perfect, your way is not; his way is equal, your way is not, therefore you deny God to ſay your way is Gods way, and yet not a perfect way, and you deny his law, to ſay your law is his law, and not a perfect law; but God is
Iohn 14 6. perfect, ſo is his way, and ſo is his law, which is Jeſus Chriſt the way, the truth, & the light opened to make men perfect, therefore
Pſal. 19. it is written, *The law of the Lord is perfect converting the ſoul*, to what? to be perfect as he is perfect, and therefore unleſs you can with the Apoſtle and law of God written in your heart, preſent
Coll. 1. 28. every man perfect to God in Chriſt Jeſus, you do not convert ſoules unto God, but do keep them from him in a way that is imperfect, and by an imperfect law, through which you would keep them alwaies learning, but never to have learned, that you might ſtill keep them to you to learn of you, and you to live by them, and how do you now convert ſouſes to God?

1 Cor. 9. And to prove your taking of tythes, your inſtance *Paul*, where *Paul* doth not ſpeak of taking tythes or ſettled wages for preaching, but becauſe he went contrary to it, and ſome examining him upon it, he notwithſtanding to them which examined him, made known his power to be the ſame with other mens; for ſayth
1 Cor 9. 3. 4. 5. 7. he, *Have we not power to eat and to drink? have we not power to lead about a ſiſter, a wife, as well as other Apoſtles? and have we not power to forbear working?* (this he ſayd to ſhew his freedom) *who goeth a warfare*, ſaith he, *any time at his own charges, who planteth a vineyard, and eateth not of the fruit thereof? & who feedeth a flock, and eateth not of the milk of the flock?* It is written, *Thou ſhalt not muzzle the Ox that treadeth out the corn*; no, he hath his mouth open, & may eat what will ſatisfie him, doth God take care for oxen? ſo he will no doubt of all whom he ſets to work; and they ſhall not need thereby to take care for themſelves; for thoſe that he makes willing to receive his meſſage, he will alſo make willing to relieve his meſſengers; therefore, ſaith *Paul*, *If we have ſown unto you Spirituall things, is it a great thing if we ſhall reap your carnall things? if others be partakers of this power over you, are not we rather?* As if he ſhould ſay, if others by a temporall Law will force you to it, much more doth our Spirituall Law without a temporal Law, conſtraine you to that which is needfull and neceſſary, and not by

by constraint of men, but of a willing mind which is of God, yet with others have we the same power by the same temporal Laws of men, being Apostles as well as others, to command the same things as others do: but I have not done it, saith *Paul*, *For such are false Apostles, deceitful workers, transforming themselves into the Apostles of Christ, and no marveil, for Satan himself is transformed into an Angel of light, therefore it is no great thing if his Ministers also be transformed as the Ministers of righteousness, whose end shall be according to their workes, and who through covetousness,* 2 Cor. 11. 13, 14, 15. saith *Peter, shall with fained words make merchandise of you, whose judgement now of long time lingereth not, and their damnation slumbereth not*; But though they have made use of such a power, we have not, saith *Paul*, neither have I written these things that it should be so done unto me, but we suffer all things lest we should hinder the Gospel of Christ, and we, saith *Paul*, take nothing by compulsion, nor command any thing, but we work with our hands, that we might not be chargable to any. 2 Pet. 2. 3.

And the Ministers of Christ makes not bargains with the people, as you the Ministers of the world do, who will also sue them at the Law, if they will not pay you, though you may be better able to give them, then they to give you, and no longer then you receive of them, will you preach to them; thus did not *Paul*, nor the Apostles of Christ; and though he saith, *They which wait at the Altar, are partakers with the Altar*, yet saith he, I have used none of these things, but necessity is layd upon me to preach unto you, yea, who is me if I preach not the Gospel, yea, and to make it without charge, that I abuse not my power in the Gospel; for though I be free from all men, saith *Paul*, yet have I made my self a servant unto all, that I might gain the more; and though he was free to take, yet he took not but in case of necessity, this will not you do, for you strive to be rich in this world, and so make a trade of preaching, yea and command the people to give you whether your Sermons be good or bad, and you will become masters over the people, and make them your servants, though you (if Ministers of Christ) should be their servants in the ministery, so said Christ of himself, who would become a servant to all, *I came not to be ministered unto, but to minister*: & as the Apostle saith, *We your servants in Christs stead beseech you to be reconciled to God*, without 2 Cor. 5. 19, 20.

price

price or reward, but you muſt have your price and reward, and as ſervants you will receive wages, yet you muſt be called of them maſters, and ſo by the peoples meanes and labours, you make your ſelves as Lords over Gods heritage, and them your ſervants; and therefore though you ſay it, you do not in this convert ſouls to God to ſerve and honour him, but you convert them to your ſelves, to ſerve and honour you, and if this be not true that I have hear ſayd, let the people that read and underſtand, judge.

But you ſay, *It is my ſelf and ſuch as I that preach for reward.*

I Anſwer. That the tree is known by his fruits, & I never manifeſted them fruits of covetouſneſs, yet concerning which the people all are witneſſes, but I ſuffer, yea, ſpend, and be ſpent for the truths ſake and the people, that the truth might be advanced and their ſouls comforted, and to my ability have bin more readier to give then to receive, and if as unto *Paul* and a ſufferer for Chriſt, any have freely miniſtered unto my neceſſities when I was in neceſſity, then with *Paul* I return them thanks, and claym nothing as my due of them, but God who ſets men to do his work, will reward them in his way and to be content with his wages, and not to ſeek it by compulſion from the people; but as *Paul* ſaith, as freely we have received the gift of the ſpirit, ſo freely do we give of the ſame; and as the people have freely received of the ſame ſpiritual gift, ſo will they as freely give of their temporals, and the Lord conſtrains to any work of charity, and not man, for it is his gift and not mans, and if Chriſt be your maſter, you would truſt him for your wages.

And becauſe I ſaid, *You were called of men to preach and not of God, as was* Paul *and the Apoſtels, and ſo run before you are ſent of God, you charge me for running before I am ſent to bring in damnable hereſie, you ſay.*

But mark the words, and it will appear to be you pretended Miniſters, and ſuch that have crept in by the means of men, and ſince the Apoſtles times that run before you are ſent, for ſaith Peter, *There ſhall be falſe teachers among you that ſhall bring in damnable hereſie, even denying the Lord that bought them*, who? why them that deny him, ſo ſay I, but that will not you ſay, therefore you deny the Lord, yet I ſay he bought you, and he will have you, yea, and he bought all men, and therefore he will have all men,

2 Pet. 2. 12.

they

they are his own and not anothers, though they have given themselves for a time from him, and this you say is damnable doctrine and hereſie; no, it is ſaving doctrine and no hereſie, it is a healing reconciling doctrine, for by it he reconciles the whole world to himſelf in Chriſt Jeſus, and he is a healer and a ſaviour, but your doctrine is indeed a damnable dividing doctrine, for you will give one part to God and the greateſt part to the devil of Gods people, & that is the damnable doctrine preacht by thoſe who through covetouſneſs makes merchandiſe of the people, and do not you do ſo? yea you do, as I ſhall appeal to your ſelf and the people; for you will ſell any people or pariſh for profit, yea and even the ſouls of men that you might gain by them, of them will you make merchandiſe as well as of their worldly riches. *Rev.* 18. 13, 13.

But becauſe the Lord hath ſet me up as one to declare the truth, as it is in Jeſus, and to diſcover you in all your ways wherein you deceive the people, you ſay good reaſon therefore have the Miniſters to warn the people to beware of me, and the Miniſters to ſhut me up.

I Anſwer, That this, both you Miniſters, and alſo the Magiſtrates have not ſpared to do, a ſorry ſhift it is to defend your Kingdom of pride and covetouſneſs, which if your Kingdom were of God it would ſtand, and you need not ſhut up men for fear of throwing it down; but your Kingdom is not of God, nor of the Spirit, therefore you ſeek to defend it by men & the arm of fleſh, by weapons that are carnal and not ſpiritual, as did *Herod* againſt Chriſt, when he heard Chriſt was born King of the Jews, and as did the chief Prieſts and Phariſees, when the fame of Chriſt began to increaſe among the people, they ſought to deſtroy him and take him into cuſtody, ſaying one to another, If we let him thus allone, all men will belive on him, and the Romans will come and take both our place and nation, therefore they gave commandment, that if any man knew where he were, he ſhould ſhew it, that they might take him: and though you have ſhut me now up in a priſon, which is the portion of Gods Saints and witneſſes to the truth, to be ſhut up by men that will not indure the truth, yet this doth not, neither will it ſtop the current of truths appearing, but it will the more break forth and appear, and that againſt the enemies of it, and your oppoſing the truth, is but as if you threw oyl and pitch into the fire, which will make it the more burn, ſo by your ſhutting *Mat.* 2. *John* 11. 47. 48. 53. 57.

men

men up in prison, for the truth will make truth the more spread, and though you have shut up my body, yet you cannot shut up my spirit nor understanding, nor my hands from writing, by which my doctrine will spread in the world more then before, and you could not have done your self and your Kingdome a greater injury, then to have shut me up in prison; for I must tell you, you have thereby provided a study and closet for me, even a place of retirement for my body to have rest, and also for my spirit to work, where I am wholly made to wait upon God, for to receive his
Isa. 26. 8 message, and to write and publish it, that the people whom God shall make willing might receive it, and be comforted by it, and
Rev. 21. 5. of which I can witness with *John*, that it was sayd unto me as unto him, Write, for these are the true sayings of God.

2 John. 7. Then you bring this scripture, *Many deceivers are come into the world, who confesseth not that Jesus Christ is come in the flesh, this is a deceiver and an Antichrist*, which you apply to me.

But pray mark the words, and you will be found your self to be one of these deceivers, he that denieth Christ to be come in the flesh, he is a deceiver and an Antichrist, and how may he be said to be denied to be come in the flesh, but in denying the work to be done which he came to do, and also to keep on foot any thing which was before Christ coming in the flesh, and to be ended by him (as was sin and the law, shadows, types, signes and ceremonies) that denies Christ to be come in the flesh, of which you are guilty, but I say, Christ is come, and the work he came to do, is
John 17. 4 done, as himself said, Father I have done the work which thou
Heb. 2. 9 hast sent me to do, and now holy Father, I come to thee, that is, he had tasted death for every man, payd the debt of all, to free all, and finished sin and transgression for all, and thereby brought in everlasting righteousness to all, and having finished his work, he
Eph. 4. 10. ascended far above all heavens, that he might fill all things, and
John 5. 25. receive gifts of grace and glory to bestow on all men, for which he is come, and coming the second time, as I beleive; but all these things you deny, therefore you deny him to be come in the flesh, because you deny the work which he came to do, and to be fully done by him, and in this you are an Antichrist, such as were then come in the Apostles times and remain to this day, & because you
John 2. 18 have not seen his coming to you in the spirit, you still keep in being

being that which was before his coming in the flesh, and ended, by him, to wit, sin, the law, and the curse, death, hell, & the devil, ordinances, principalities and powers, observations of forms, daies, times, moneths, and years, which was a shadow of things to come; but the body is of Christ; and he that keeps any of these things in being, and seesthem not by Christ to be overcome, he according to the Scripture, is an Antichrist and a deceiver: and of which examine your self if you be not guilty. Col. 2.13, 14,15,16, 17.

And it is written, That whosoever transgresseth & abideth not in the doctrine of Christ, hath not God, he that abideth in the doctrine of Christ, hath both the Father and the Son; here you see it is a transgression, and to be without God, not to abide in the doctrine of Christ, which is a doctrine of unity, love, and peace to all men, even to them that are far off, and to them that are nigh, which is to be in union, love, and peace with all men, and he that is not, he transgresseth and hath not God, for God is unity, love, and peace, and he that dwelleth in love, dwelleth in God, and God in him, for God is love; and such a one so dwelling in God, & God in him, hath the Father & the Son, where? why within him, and he knoweth it; so saith Christ, *If any man love me, he will keep my words, and my Father will love him, and we will come unto him, and make our abode with him, at that day ye shall know that I am in the Father, and you in me, and I in you*; and saith he to the Father, I in them, and thou in me, that we all may be made perfect in one, that they all may be one as thou, Father, art in me, and I in thee, that they also may be one in us: this is the doctrine of Christ and the fruit of it, Father, Son, and all men one in another, manifested through that love which the Father in the Son bestoweth upon them, and he that hath at any time seen the Son, hath also seen this union and doth know it, and can declare it; he that knoweth not this, hath not seen the Son, neither known him, and then abideth not in the doctrine of Christ: *And if there come any unto you and bring not this doctrine, receive him not into your house, neither bid him, God speed.* And so I have answered and cleared your own words and scriptures, and brought them to the light, which you left in the dark, as your self was. 1 John 9. Eph. 2.17. 1 John 4. 15,16. Joh 14. 23,28. 2 Joh. 1.

CHAP. XXIX.

That the Doctrine of the Gospel, is peace and salvation to men in Christ, and the commission of Christ is to preach it to every creature of mankinde, that he himself preacht salvation and peace to all, and damnation to none; that damnation is the fruit of disobedience to the doctrine of the Gospel, and how; what it is to binde and loose in heaven and earth; how the Kingdome of God is to be within men, and when.

AGain, I said, that those that do preach the Doctrine of damnation, telling the people that they are eternally damned, are no Gospel-Ministers, and do preach from an evil spirit, but Christ did not preach this Doctrine of eternal damnation to any, for he did preach salvation to all men, and the acceptable year of the Lord, therefore was he a Gospel-Minister, which I proved from these Scriptures, *The Spirit of the Lord is upon me,*
Luk. 4.18. *he hath anointed me to preach the Gospel to the poore, he hath sent me to heale the broken-hearted, to preach deliverance to the captives,*
Eph. 2.17. *and recovering of sight to the blind, to set at liberty them that are*
Heb. 3.17. *bruised, and came and preached peace to you which were afar off, and to them which were nigh; for God sent not his Son into the world to condemn the world, but that the world through him might be saved.*
Pag. 56. Which you answer thus; Those that preach according to the commission Christ gave unto his Disciples to preach at his departure, are Gospel-preachers, but those that preach damnation to the impenitent and unbelievers, as well as salvation to the penitent and believers, preach according to that commission, therefore they are Gospel-preachers, and to prove it you quote this Scripture, *Go*
Mark 16. 16. *into all the world, and preach the Gospel,* here you leave out, *to every creature;* and say, *he that believes and is baptized, shall be saved, and he that believeth not, shall be damned.*

I deny your minor proposition, and shall answer you thus; That the commission Christ gave his Disciples was to preach the Gospel of peace, love and light, and glad tidings of salvation by Christ to all men, even unbelievers and the worst of sinners, without respect of persons; but those that preach damnation to any
2 Sam. 14. 14. man, and have respect of persons, preach not according to Christs
Jam. 2.2. commission he gave his Disciples, therefore they are no Gospel-

preachers,

preachers, according as it is written, *How beautiful are the feet of them* Rom. 10.
that preach the Gospel of peace, and bring glad tidings of good 15, 16.
things; and go ye into all the world, and preach the Gospel to every
creature, and have not the faith of the Lord Jesus, the Lord of
Glory with respect of persons; and before Christ bids them go and
preach, he tells them what the Gospel is, compared with this Scrip-
ture, *All power is given unto me in heaven and on earth, go ye there-* Mat. 28.
fore and teach all nations; what? why, that all power in heaven 18.
and earth by which all men live, move, and have their being, and
are saved, is given to me, who am the Saviour of all men, and Acts 17.
have both died and am risen, and making intercession with the 27, 28.
Father for them, and will that all men shall be saved, and come 1 Tim. 2. 4,
unto the knowledge of the truth; therefore have I given my self 5, 6.
a ransom for all men, to be testified in due time by the preaching
of the Gospel to them, and am come that they may have life, and
have it more abundantly: this is the Gospel, and the Gospel com-
mission, of which, saith *Paul*, I am made a Minister, and woe unto 1 Cor. 9.
me if I preach not the Gospel, for necessity is laid upon me; but 16.
all have not obeyed, saith *Paul*, and who hath believed our report, Rom. 10.
saith *Isaiah*? yet if all power in heaven and earth be given unto 16.
Christ the Saviour of all men, who then shall have power to con- Isa. 53. 1.
demn any, that they should not be saved? why he that believeth not,
condemneth himself, and hath made God a lyer, therefore happy Rom. 14.
is he that condemneth not himself in the thing which he alloweth; 22.
and salvation to some, and condemnation to others, is no Gospel-
message, nor no part of the commission, but the glad tidings of
salvation is the message of the Gospel, and the extent of that com-
mission is to every creature; and then that which follows with the
people, is believing and not believing, for all men have not faith,
therefore he that believes shall be saved, and he that believes not
shall be damned, so that believing and not believing, salvation to
some, and damnation to others, is the fruit and effect of the Gospel
preaching, and no part of the Gospel, nor of the commission, but
is that which follows the preaching of the Gospel with them,
and is made manifest by the Gospel, salvation to the obedient, and
that believeth, and damnation to the disobedient, and that be-
lieveth not: this is their reward.

The manner of which preaching of the Gospel is, as if one man

in a parish should give commission to his servants, to invite all the rest, rich and poor, to a feast, and some cometh and others cometh not, but that was not part of the commission that some should come, and others stay away, but all were bid, & those that came received the benefit of the feast, and those that did not come they went without, and had no benefit; so according to the saying of *Paul*, all have not obeyed, yet was there the same message, and as free and as full for they which came not, as well as for they which came, but because they came not, they had it not, for they were disobedient unto the message; so the message of the gospel of the glad tidings of salvation, is to be preached unto all, though all may not obey it at the first preaching, yet unto the disobedient and rebellious was the gospel preached, but the word preached did not profit them, being not mixt with faith in them that heard it; for we which have believed, do enter into rest, saith *Paul*, yet to them which did not then believe, he limited another day, that at what time soever they should obey, believe & come in, they should receive it, as wel as those that first obeyed, til which time they have it not, for he wil cast off none that come to him, & he is set up from everlasting to everlasting, able to save to the uttermost al that come to God by him, seing he ever liveth to make intercession for them.

Heb 4.2,3. v. 6 7.

Heb. 7.25.

And now let not any gospel-preacher declare the effect before the cause, not repentance and a calling on God before a believing in God, nor a believing before the gospel preached, as it is written, *How shall they call on him in whom they have not believed, & how shall they believe in him of whom they have not heard, and how shall they hear without a preacher?* & who shall preach except they be sent? & who are sent? why Christ saith, the spirit of the Lord is upon me, he hath sent me to preach the gospel, & Christ by his preaching to men for the salvation of them, makes them preachers of the same things, & what is the message they receive, & are sent to preach, but peace & glad tidings? As it is written, *how beautifull are the feet of them that preach the gospel of peace, and bring glad tidings of good things?* it was peace and good things they have received, and peace and good things they preached; for what we have received, seen and heard, that declare we unto you, saith the Apostles, and those that have not received good of the Lord, neither are sent by the Lord, how can they preach good from the Lord, and maintaine

Rom. 10. 14. 15.

the

the Lords cause? but because they have received of men, and are sent by men, therefore they preach from men, and do maintain the cause of men, and because they remain in sin, hell, and damnation, (as yet knowing it with them, and themselves not redeemed from it) therefore they preach sin, hell, and damnation to others; but if they are converted and redeemed from it, to holiness, heaven, and salvation, they will preach the same, and invite others to come in, and be partakers with them, and they that have not received that gospel-message of peace, and glad tidings of good things, by Jesus Christ, knoweth not what is in Christ, and then are not sent of Christ to preach, and can be no gospel-preachers. Gal. 1.

And now that Scripture, *He that believes shall be saved, and he that believes not shall be damned.* These words are not the gospel which men are to preach, though you say it is, but believing and not believing is the peoples obedience to the gospel, and salvation and damnation is the reward men have, according to their obedience, which is immediately with them, and so it is that which followes the preaching of the gospel with men, and not the gospel it self, but is the peoples receiving it, or not receiving it, and that salvation and damnation with men, is the event, fruit, or effect of the Gospel preached, as the reward of their obedience or disobedience to the Gospel; salvation to him that receives it, and damnation to him that receives it not; for so saith Christ, *Go ye into all the world, and preach the gospel to every Creature*, which is, that I am come for the salvation of all men, then the word which followes, *he that believes shall be saved, and he that believeth not shall be damned*, that remaines to be found in the hearers of the gospel, for their comfort or discomfort, after the gospel is preached unto them, in their obedience or disobedience, and therefore it is written, *This is condemnation, that light is come into the world, and men love darkness rather then light, because their deeds are evil*; and damnation to men, is not in the gospel preached, but in the disobedience of men to the gospel, whose minds the god of this world hath blinded, that they will not come to the light of the gospel, lest their deeds should be reproved; for because they will not obey this light, but will dwell in darknes rather then in light, therefore are they damned, and if the gospel be hid, tis hid Rom 16. 16. 2 Cor. 4.

to

2 Cor. 4. 3, 4. to them that are lost, and are blinded, yet is the gospel to be preached unto them, that Christ is sent to save them, yea them that are lost, and they that have preached unto them the gospel are excusable, they have done what they were bid, they invited all to the feast, to come in and be saved by Christ, but they have not all obeyed, saith *Paul*, and who hath believed our report, saith the Prophet? Therefore saith Christ, O man thou hast destroyed thy self, but in me is thy help, and he that hath not believed at one time, may at another, and no man can be said to be a believer,

1 Tim. 1. 13. till he doth believe, & *Paul* was an unbeliever, and yet afterwards believed, therefore it is never too late for any sinner to repent, return and come in to Christ by believing, but at what time soever any sinner shall come, he shall be received, and there is a time appointed for all men, as there is a way for all men, which way,

Isa. 14. 24. Rom. 10. 21. and time, & means, is Christ, who all the day long stretcheth forth his arm to a disobedient & gain-saying people, and will at last save all that God hath given him, and God hath given all things unto

Joh. 3. 35. Joh. 6. 27. him, and all that God hath given him, shall come to him, and all that cometh to him, he will in no wise cast off, and will lose nothing of the whole creation but the devil, and devilishness; for the whole creation besides him, groanes for deliverance, and the devil

Rom. 8. 22. knoweth that for him there is none, but for all men there is, therefore they groan for it, and Christ that died for all men, will be all mens deliverer in due time, and this is glad tidings of good things to men, but terrot to the devil and wicked men, and this is the gospel commission, to preach it to every creature, and they that do not, are no gospel-preachers, have no commission from Christ, but do run before they are sent: but though they may be sent by

Jer. 23. 21. men, from the schools of men, and have great gifts of humane learning, yet it is no sending according to the gospel-commission, unless they are sent by Christ, and have the gifts of the spirit.

Pag. 57. Then you ask me a Question, *If the Power of the keys of the Kingdom of Heaven Christ gave his disciples, did not consist in binding and losing? which power you say you Ministers have.*

I answer: It did consist in binding and losing, and whatsoever they bound on earth should be bound in heaven, and whatsoever they loosed on earth should be loosed in heaven, for Christ had given them his spirit, and whatsoever they did by his Commission,

he

he would be with them in it to binde and to loose, and their desires on earth should be answered in heaven, and that what they did on earth he would consent unto in heaven, and their witness should agree together, and their works should be the same; *for as he is, so are we in this world*, and that what was done by the Apostles in their preaching, was done by Christ; for it is not we that preach, say they, but the spirit of our Father which is in heaven, and we preach not our selves, but Jesus Christ the Lord; and those that received the knowledge of the forgiveness of their sins through their preaching, knew they were forgiven in heaven, and that heaven was with them on earth, according as it is written, *Thy kingdom come, thy will be done on earth as it is in heaven*, and heaven and earth were reconciled together in them that believed, and were loosened from their sins, and those that knew not their pardon on earth believed not, neither were satisfied, and knew it not in heaven, nor heaven nor Christ with them, reconciled to the earth in them; for heaven pardons the earth, in truth springing up out of the earth, and unites it unto it self in the pardon of any mans sins with that man, as God in Christ reconciles the whole world to himself, not imputing to them their transgressions; and men are bound in heaven and earth at once, or loosed in heaven and earth at once; for he that is bound in the one, is bound in the other, and he that is loosed in the one, is loosed in the other, and in one day is the earth made to bring forth, and to hear the word of the Lord; wherefore know that in the beholding Christ on his throne, heaven and earth is together, and no place to be found for them asunder, for they are fled away as to their distinction, and met together onely in their union; this is God reconciling the whole world to himself.

Mat. 18. 19. *1 John* 4. 17. *2 Cor.* 4. 7. *Mat.* 16. 19. *2 Cor.* 15. 19. *Isa.* 66 8. *Jer.* 22. 29. *Rev.* 20. 11.

And now according to these following Scriptures, the Disciples of Christ may be said to binde and to loose; *For we are unto God a sweet savour of Christ in them that are saved, and in them that perish; to the one we are the savour of death unto death, and to the other a savour of life unto life, and who is sufficient for these things? And we preach*, saith *Paul*, *Christ crucified, unto the Jews a stumbling-block, and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ the power of God, and Christ the wisdom of God*; so the one which received power from

2 Cor. 2. 15, 16. *1 Cor.* 1. 23, 24.

Christ

Christ at their preaching to believe, were loosened from their sins, and the other which believed not, were the more hardened, and rejected the Council of God by them.

But you would have it, that you Ministers sent by men, have power to forgive sins, according to this following Scripture, *Whosoever sins ye remit, they are remitted unto them, and whosoever sins ye retain, they are retained*, as if you had power to pardon some mens sins, and retain others in their sins, Papist-like; but you were not with the Apostles when Christ breathed on them, and said, *Receive the Holy Ghost*, neither was *Thomas* there, therefore he could not believe what the other Apostles said of Christ, unless he might feel with his hand, and see with his eyes; neither have you yet received that spirit as the disciples did, to do as they had power to do, as it appears by your writing; for no soul shall ever be won to Christ by your preaching, till you preach Christ and Salvation to all, though all may not receive it: and I must confess, as your people also will witness, and your doctrine together, that you retain all men in their sins contrary to the power of these Keys, and you release none from their sins; for you say, none is without, and that doctrine that shall free any from sin, and break off the sins of any from them, you deny: but with the Apostle I will say, that those who believe in the doctrine of Christ which discharges men of sin, they are loosened from sin, and sin hath no power over them, but they through faith have power over sin and the world, but those that believe not, they still remain in their sins, and are as slaves unto sin, and sin ruleth over them; but God be thanked that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine delivered to you; And that power which taketh away sin, Christ hath in him, by which he can give faith to men, and withhold faith from men, and so to remit or retain with them their sins; and according to your doctrine no mans sins are remitted, but all mens sins are retained, for you say, there is none without sin, I say so too, that till they believe and are born anew, they are not without sin, but *he that is born of God doth not commit sin, for his seed remaineth in him, and he cannot sin, because he is born of God*, which seed is Christ, and Christ and sin cannot dwell in one man to have communion together, for there is no communion between light and darkness, till the darkness be made light.

1 John 4. 5. Rom. 6. 14, 17, 18.

1 John 3. 9.

But

But if I should ask you what this Key was that Christ gave his Disciples, and what they themselves were having received that Key, you cannot tell me, therefore I will tell you:

First, this Key is the Power and Government of heaven and earth, and all things therein, and this was given to Christ; for saith God, concerning Christ under the type of *Eliakim* the son of *Hilkiah*, *The Key of the house of* David *will I lay upon his shoulder*, compared with this Scripture, *The Government shall be upon his shoulder*, and all power in heaven and earth is unto him, even the keys of heaven, and of life, and of hell, and of death, and he shall open, and none shall shut, and shut, and none shall open; and unto whomsoever Christ shall give the same key or power that was given him, they are the same with him, and can open and shut with him; therefore he saith unto his Disciples, *The works that I do, shall ye do also, and greater works then these shall ye do, because I go to the Father*; And saith he unto his Father, *And the glory which thou hast given me, I have given them, that they may be one as we are one.* Now whether you will own this key and kingdom, this power and glory to be with you, and you therein the same with the Father and Christ to do the works that Christ did, yea, or no? *for if any man have not the spirit of Christ, he is none of his.*

Isa. 22. 22.

John 14. 12.

John 17. 22.

Rom. 8. 9.

And all the Scriptures and Arguments that you do, or may instance to prove Christ preacht damnation to any, will not prove it; but that men were damned, and are at this day through disobedience, and for want of the spirit of Christ, is most true; for Christ preacht salvation to all, and whosoever believed it, received their salvation thereby, and those that did not, went without it, and were still in the state of death and condemnation; and those unto whom wo, and the curse and condemnation was sometimes denounced, were notwithstanding through Christ most certainly saved, for Christ died for them; and in his answer to them, told them, *The kingdom of God was within them*, and not that Christ preacht eternal damnation, but it followed his preaching with them that did not believe in his doctrine, which was the doctrine of salvation, yea, to love his enemies; and he might tell the Scribes and Pharisees, as we now do tell the people, what might follow to them that do not believe, yet he preacht it not, and his coming was to save, and not to damn any; and should he have

Luke 17. 20, 21.

preached damnation to any with reſpect of perſons (whoſe doctrine was to be all one and alike to all) he would have preached that which was contrary to the work of his coming, and the ſaving nature that was in him, appointed for the ſalvation of all men, that none might be eternally damned; and yet I ſay all men in their preſent ſtate of unbelief, are damned from the light and life of God, from which damnation they are again ſaved through believing, and none damned eternally; *for God hath concluded all under ſin and unbelief, that he might have mercy upon all.*

Rom. 11. 32.

But you ſay, Chriſt preached damnation to the Scribes and Phariſees, when he ſaid, *Wo unto you Scribes and Phariſees, hypocrites; for ye ſhut up the kingdom of God againſt men, for ye neither go in your ſelves, nor ſuffer them that are entring, to go in; but ye devour widows houſes, and for a pretence make long prayers, therefore ye ſhall receive the greater damnation.* And becauſe they killed the Prophets, and ſtoned them that were ſent unto them by Chriſt, he ſaid alſo unto them, *Ye ſerpents, ye generation of vipers, how can ye eſcape the damnation of hell?* but he doth not tell them they were, or ſhould be eternally damned; for he had before preached ſalvation unto the whole multitude, forbidding them to adhere to theſe Scribes and Phariſees who did preach damnation to the people, laying on them heavy burthens grievous to be born, which themſelves would not touch with one of their fingers, and by which none could enter into heaven; for which he told them, they themſelves were wo, curſed, damned, and ſhut out of heaven ſo long, becauſe they ſought it alſo by works and long prayers, and would not come unto Chriſt, and take his yoke on them which was eaſie, and his burthen which was light, nor ſuffer the people to take it, and therefore their damnation was the greater unto them; which was not preacht by Chriſt, but that which they found for their not adhering to Chriſt in the doctrine of ſalvation which he preached, but they killed the Prophets, and ſtoned them which brought the meſſage unto them; and therefore unto them Chriſt ſaid, *Ye ſerpents, ye generation of vipers, how can ye eſcape the damnation of hell?* indeed they could not, neither did they, for it was ſure to come upon them in that ſtate of rebellion, before they would be humbled, and was with them as the fruit and reward of their diſobedience to the doctrine of ſalvation; for they would

Mat. 23. 13, 14.

Mat. 23. 33.

not

not be ſaved themſelves, nor ſuffer others to be ſaved, unleſs it were by their way, like you Miniſters in theſe days, who in your ways are the ſame now, as the Phariſees were then, for you oppoſe the doctrine of ſalvation, and will lay upon the people duties for ſalvation, as burthens too heavy for them to bear to get ſalvation by, and they that will not ſubmit unto them and bear them, you will denounce the curſe and damnation, yea, and if they will not pay you your Tithes, you will alſo ſay they are damned; but I ſay, and ſo ſaith the Scriptures, as Chriſt ſaid to the Phariſees, that you are damned already, and therefore cannot eſcape it, according as *Peter* ſaith, when he alſo warns the people of falſe teachers, *They are ſuch*, ſaith he, *who through covetouſneſs, and with fained words make merchandiſe of you, whoſe judgement now of a long time lingereth not, and their damnation ſlumbreth not*; for they were then raiſed unto condemnation, and it was preſent with them; ſo it is with you who are raiſed unto the ſame condemnation, and how can ye eſcape it? yet is there ſalvation preached unto you, and who is in the fault that you have it not, he that preacheth it, or your obſtinacy that you will not hear it, nor receive it? *I came to my own, and my own received me not*, ſaith Chriſt. *And who hath believed our report?* ſaith the Prophet, *and to whom is the Arm of the Lord revealed?* yet ſhall Chriſt grow up as a tender plant before him, and as a root out of a dry ground; but while they deſpiſed and rejected him, they knew him not, therefore the fault was in the hardneſs of their hearts, and the blindneſs of their mindes, being ſhut up under unbelief for a time, and whom the god of this world had blinded, that they ſhould not ſee, and was it in Chriſt or the Phariſees if they were damned? no, it was not in Chriſt, but the Phariſees themſelves for their diſobedience unto the meſſage of Chriſt, and that if they were damned, it was becauſe they believed not the fulfilling of the Law of *Moſes*, which Chriſt was then a fulfilling in that perſon of him then appearing in the fleſh, though he was the ſame yeſterday, to day, and for ever, in the ſpirit, yea, a Lamb ſlain from the foundation of the world, yea, and more then Gods decree, he was really ſlain, yea, and his blood was the firſt blood that was ſpilt by the wicked one, in *Adam* and in *Abel*, and in the Prophets, and ſo unto this day, beſides in types and figures,

2 *Pet.* 2. 1, 2, 3.

John 1. 11.

Iſa 53 1, 2, 3.

2 *Cor.* 4. 3, 4.

and the slaying of beasts under the Law, and all that in every ge-
Rom. 10. 4. neration believed, did see the Law fulfilled unto them; for Christ is the end of the Law for righteousness to every one that believeth, he was so to *Abel*, to *Enoch*, to *Abraham*, and to all the
Eph. 3. 21. Patriarchs, and Saints of old, and since to the Apostles and Saints
Heb. 13 8. unto this day, and will be so to all Ages of men world without
Iohn 8. 58. end, and thus he was the same yesterday, to day, and for ever;
Prov. 8. 23 and before *Abraham* was I am, set up from everlasting, to be the
Iohn 14 6. Way, the Truth, and the Light, that lighted every man that came
Iohn 1. 9. into the world; But as I have said before, so I say now, that I speak not these things onely to you, for it appears you understand them not, but I speak it for the comfort of all men whom God shall make willing to receive it, and to be obedient to it.

The kingdom of God in the Phasees. And because I said from *Luke* 17. that Christ there spoke to the Pharisees, saying, *The kingdom of heaven is within you*, yea, even unto those Pharisees unto whom he had also denounced wo and damnation before, for their disobedience to the Gospel-message, and you willing to contradict all truth that is against
Page 59. your self, do say, *That because it is not in the Chapter where wo and damnation is denounced, therefore you would not allow it to be any where else.*

I answer: That because it is not in that Chapter, must it not therefore be in another? and because one Evangelist saith, not the kingdom of God is within the Pharisees, is it not true because another Evangelist saith it? so we might also say then concerning wo and damnation, because *Luke* saith it not, therefore *Matthew* doth not: But you do absolutely deny the words of Christ in that of *Luke* 17. 20, 21. that he there speaks in answer to the Pharisees question, but to his disciples you say, which I say not; but to the Pharisees, and not to his disciples in these words, till in the 22 *verse*; and that he doth before speak to the Pharisees, I shall appeal to the judicious Reader that is willing to be informed in the truth, and not wilfully blinde and ignorant as you are, to oppose the truth as you do: But mark the words, and you may chance to see your own error in your understanding; the words
Luke 17. 20. 21. are these, *And when he was demanded of the Pharisees when the kingdom of God should come, he answered and said unto them, The kingdom of God cometh not with observations, neither shall they say,*

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lo here, or lo there, for behold the kingdom of God is within you. Thus far are the words of Christ and the Pharisees, without mentioning the Disciples, till afterwards that he directed his speech to them, and therefore his answer was to the Pharisees, *That the kingdom of God was within them*, yea in them which you say were damned, and within them were they to look for it, as the Scripture is clear; from whence observe, that if in the Pharisees, unto whom so many woes and damnation were denounced, the kingdom of God is said to be, then they were not damned to all eternity, but during that time which they believed not, but were ignorant of the kingdom of God being revealed in them, and so long it may be said of you and all men in that state, that you are damned from the knowledge of God, and subject to greater damnation, many woes and curses for your disobedience to the Gospel of Peace, and Message of Salvation, and General Redemption preached by Christ and his Messengers, which manifesteth the kingdom of God to be in men; of which Message and Gospel you confess your self ignorant, and which you practice not, therefore are ye no Messengers of Christ. And though you say, you think there is no man so deluded as my self, to think that Christ should tell the Pharisees that the kingdom of God was within them, yet I may say, I think none so deluded as you to deny it, that either read or heard that Scripture; concerning which, let the people of more understanding then you, judge. *Luke 17. 20, 21.*

CHAP. XXX.

A brief distinction between the Schools, and learning of Christ, and of men; that the schools of men are humane, fleshly and carnal, and men by their learning cannot teach the doctrine of Christ, which is divine and spiritual, and how they are no Ministers of Christ sent from thence.

THen you tax me for telling you, that your Schools would never teach you this lesson of knowing Christ within you; to which you say, *I am ignorant what Doctrine your schools teach, and your schools*, you say, *teach no such Doctrine as is taught by me.* *Page 59.*

To which I answer; That your schools are humane, carnal and fleshly, not divine nor spiritual, and it was well I knew

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no more of them then I did, as to the way of them, for approbation from men, else I might have been a proud boaster therein as well as others, and a Minister after the fashion of the world, for filthy lucres sake as others are, and not for Christ, and so been as great an enemy to the truth of Christ, as you & the scholars of your school; for because from thence they buy their learning and their gifts, therefore they seek to sell them for gain, but the gifts and learning of Christs school, are freely taught, and therefore freely given, for as freely I have received, so freely do I give, and that which your schools could never have taught me, as Christ said to *Peter*, therefore when *Peter* had learned of Christ the lesson, and way of Christ, and could say unto him, Whether shall I go? thou
Mat. 16. hast the words of eternal life, and thou art Christ the Son of God.
16, 17. Christ told him, flesh and blood (or the schools of men) never revealed that unto him, but the Father onely: and *Paul* knew as much of your schools, and of humane learning, gifts, and tongues, as any of you can know, and yet he was so long not qualified with gifts sufficient to be a Minister of Christ, but was a persecutor of them that were, and by his learning which he had of men, he was made the greater enemy to Christs school, and the scholars and
Phil. 3. learning thereof, and till he had denyed that for Christ, counting it all but as dross and dung, and by Christ had been taught the mistery of God, he could be no Minister of Christ, and then he said, he no more contented with flesh and blood, but went immediatly and preacht him among the heathen, that which he received not
Gal. 1. of men, nor by men, but by the revelation of Jesus Christ.

And as you say, your schools teach no such Doctrine as is taught by me, it is true; no nor yet as Christ, his Prophets nor Apostles taught, if it had, the men of your schools would not have persecuted them so much as they did, for preaching things contrary to their schools, neither would they so persecute me, as they do, for following the example of Christ and his Apostles, according to the measure of the gift of Christ, which I have received; but though we are so persecuted by you, we have our reward, which is heaven, Christ and eternal life, and you your reward, which is the world, the lust, and pride of life.

Then you speak of a book of mine called, *Truths Testimony*, and of other books which you say have fair Titles, against which you

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rayl at, for you like not the matter contained in them, because it witnesseth to truth, by which your errours are discovered and will be rooted out; And you say, you never met with a worse book then that, entituled, *A blow at the Serpent*, which you were then answering, but that is because there is so much of your false doctrine discovered, and answered therein, and because the blow at the serpent extended so far, as to reach you, you being one within the serpents kingdom, who must fall with it, which makes you not like the blow, because you were hit with it, and which, with all the rest of my books, I believe they are as so many arrows of the Almighty from within me, shot into your bowels, especially the blow wherewith the serpents kingdom, and yours were shaken, which you have endevoured to prop up for a time, with your answer to that book, and keeping me in prison; but this second blow I now write, though in a prison, will so break your props, by which you would hold up a rotten kingdom, that they will be irrecoverable for you to make whole again, that the serpent and his kingdome, with you and your kingdom will appear so weak, that through Gods grace, the people therein may depart thence (before it fall and destroy them together,) unto a kingdom which cannot be shaken, and to a city which hath foundations, whose builder and maker is God. *Heb.* 12. 28. *Chap.* 11. 10.

Then you again tax me for questioning your calling and commission to preach, *Which*, you say, *hath been vindicated by the Ministers of the Church of* England, *both against your adversaries, the Papist abroad, and also your malicious enemies the Sectarians at home.* *Pag.* 59.

To which I answer, You have indeed proved your calling and commission to be of men, but you, nor any could ever yet prove it to be of Christ, and, tis no news for you to call men of all opinions, your adversaries that are not of your opinion, and yet you Ministers now are not of that opinion the Ministers of *England* have formerly been, which you say, vindicated your calling; but in all ages, and generations, we find that the opinion of Ministers did change, for they with you now would be sure to turn, as the times turned, and so make your selves no gospel-preachers, but time-serves, and would still be the Church of *England*, which is indeed a name more properer for you, and which you can better vindicate and maintain, then you can the Church of Christ, and if you should

ſhould ſay you were otherwiſe, and were not, you would lie, and ſay not the truth, therefore your own words ſhall witneſs you whoſe Church you are, according to which you are no Church of Chriſt, and therefore no Miniſters of Chriſt; and the doctrine of ſalvation and Goſpel of peace, is no where preacht but in the Church of Chriſt, by the members of Chriſt, that have received of the ſame.

CHAP. XXXI.

How the Doctrine of love, peace, and ſalvation by Chriſt to all, is the onely means to convert and heal men, and to give them a ſight of their ſins, the want of Chriſt, and ſhew them a pardon, proved and cleared, in anſwer to ſeveral Scriptures, objected againſt preaching ſalvation to all men.

Pag. 60. AND you yet to prove your commiſſion, to preach damnation, do object againſt ſome ſcriptures, quoted by me, to prove the doctrine of ſalvation: the firſt ſcripture where Chriſt ſaith, *The*
Luk. 4. 18. *ſpirit of the Lord is upon me, becauſe he hath anointed me to preach the goſpel to the poor; he hath ſent me to heal the broken-hearted, and to preach deliverance to the captives, and recovering of ſight to the blind, and ſet at liberty them that are bruiſed, and to preach the acceptable year of the Lord*; This you ſay makes not that ſalvation ſhould be preacht, to all men, but to the poor, you ſay, them that are throughly toucht with the feeling of their ſins, and that acknowledge themſelves in bondage.

I anſwer: That it is the Doctrine of ſalvation, which by the goſpel of peace is preacht unto them, to heal them that muſt give them a ſenſe of their want of healing, and ſhew unto them him that muſt heal them, and till then all men, even they which pretend moſt of holineſs and ſanctity are wretched, poor, miſerable, blind, and naked, and know not themſelves ſo, and Chriſt to awaken them to a knowledge of it, doth preach unto them ſalvation, health, and cure in him; even to them that are dead
Rev. 3. 11. and aſleep, and have yet no ſenſe nor feeling in their
Jer. 33 5. 6. miſery; *The dead ſhall hear the voyce of the Son of God, and they*
John 5. 25. *that hear ſhall live, wherefore he ſaith, Awake thou that ſleepeſt, ariſe*
Eph. 5. 14. *from the dead, and Chriſt ſhall give thee light; and awake, and ſing ye*
Iſa. 26. 19 *that dwell in the duſt*: Here he ſpeaks to them, that were not yet

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toucht with the feeling of their sins, that they might be toucht and have health, cure, and salvation in him, and Christ knowes that of themselves they are not able to come to him for it, nor to see their own want of it, nor his fulnes to supply it, till he shew it, and how then can they acknowledge it unto them? and he requires nothing of them, to move him to shew mercy to them, nor they to be aware of him till he cometh, for he comes as a thief in the night. *Thes.* 5. 23.

And that no man can first know his own miserable estate to acknowledge it, before Christ hath shewed it them, by his coming to shew mercy to them, and save them, the Prophets doth also witnes, *Son of man*, saith the Lord, *case Jerusalem to know her abomination*, and he then sheweth them their miserable state and condition, and that he is come to save them from it, and he saith unto them all, as to one man, saying, *When thou wast cast out and none eye pitied thee, to have compassion upon thee, I passed by thee, and saw thee polluted in thine own blood, and said unto thee, when thou wast in thy blood, live, for then was thy time, the time of love, and I spread my skirt over thee, and covered thy nakedness, I sware unto thee, and entered into covenant with thee, saith the Lord God, and thou becamest mine*, who before were ignorant of him, and of their own condition without him, till he preached love and mercy unto them; therefore Christ by his preaching mercy, and loving kindnes for salvation, and the riches of his glory to poor miserable sinners, dead in sin and trespasses, doth thereby make them sensible of their want of him, and so healeth them: and they could not see their own emptines, poverty, and vilenes, till they see his fulnes, and the riches of his glory, which he sheweth them by preaching it unto them, therefore is it to be preached to all, without respect of persons, for that all wants it, and none till then can see it; and if the heavens, and the firmament, and all the works of his hands, do preach his glory and praise unto all, why should not men that know his praise and glory, preach it? for there is no speech nor language throughout all the ends of the earth, where his voyce is not heard, but to every creature under heaven hath his Gospel been preached, and Christ, his Prophets and Apostles preacht it to all, without respect of persons, and shall not we that have received the Gospel of peace, love, and salvation, preach the same one to another? Ezek. 16. 1, 2. Ezek. 16. v. 6. 3, 8. *Psal.* 19. *Col.* 1. 23.

another? yea, unto every creature in the world of mankind, is it freely held forth by Christ, and I having received the same message from Christ, cannot but publish it.

Which preaching of Christ freely for the salvation of all men, though all have heard this voyce, and the sound is gone forth to all the ends of the earth, for all men to look to him, and be saved, yet (by reason of the serpents reigning in the world, and you Ministers that love to keep the people in blindness from seeing, and understanding this salvation) they will not obey this preaching, and till this be preached unto them by the spirit of Christ within them, as well as by men without them, they will not see it, nor know the benefit of coming to him, and of hearing such Doctrine; but if you Ministers were laid aside, or taken out of the way, and the people left to the preaching of Christ, and this Doctrine of salvation, they would soon understand, and hear, and believe, and be turned from all other Doctrines of men unto Christ, and be sensible of the want of Christ; for *Paul* turned not till Christ preacht salvation unto him, yet he had great learning, and was the greatest of sinners; and the prodigal came not to himself to see his own want and misery, till he saw, and considered of the plenty that was in his fathers house, which he then knew was for him that had transgressed, as well as for his brother at home, that had not transgressed; therefore I will return, saith he, and go to my Father: and this turning of the prodigall was not wrought in him, by the preaching of wrath and damnation, and his fathers displeasure unto him, because he was a sinner, and rebelled but by the preaching of his fathers love and pity to him, which he was assured of, and of the fulness that was in his fathers house, for the greatest of sinners, which made him return, and willing to come home again, saying to himself, *How many of my fathers hired servants have bread enough, and to spare, and I perish here for hunger, I will arise, and go to my father, and will say unto him, father, I have sinned against heaven and against thee, and am no more worthy to be called thy son, make me as one of thy hired servants*; But before this that he came to his father to say this, his father saw him while he was yet a great way off, and his father ran freely to him, and fell on his neck and kissed him, and then he declared unto his father, I have sinned, and with joy was he received in, though

Luk. 15.

Luk. 15. 17,18,19, 20.

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he were a ſinner, and all men can be but included under good and bad, and yet the worſt is received, and all are brothers and ſons of one father, as was the prodigal and his brother: and had the prodigal before heard that his father would have been angry with him, he would not ſo willingly have returned to him, but his fathers love, and he aſſured of it, drew him, and it is that will draw and overcome the greateſt of ſinners, even reprobates; therefore that onely ought to be preached, draw me, and I ſhall run after thee; turn me, and I ſhall be turned, and after I was turned I repented, was aſhamed, and confounded, and did then bear the reproach of my youth, even ſo the prodigal was by love turned before he repented, or knew his condition; But were it that wrath and damnation were to be preached to any, how do you know who they are, and who ſhall be damned, and who ſhall be ſaved? therefore how can you tell who to preach it to? they are not to be diſcerned by men, be their works never ſo bad and ſo wicked; and who were greater ſinners then *Paul*, *Matthew*, and the Publican, and the man poſſeſſed of the devils, and *Mary Magdalen*, out of whom Chriſt caſt ſeven devils, and yet they all obtained mercy, and the forgiveneſs of ſins, who were at firſt unbelivers, and yet afterwards were made to believe, and were ſaved.

Jer. 31.

Luk. 19 1. Chap. 8. 3. 1. 36. 1 Tim. 1. 15. 16.

And becauſe Gods mercy is over all his works, and wills not the death of a ſinner, but that all men ſhould be ſaved, therefore alike doctrine of ſalvation is to be preached to all, to invite all to Chriſt, and leave it with God to work the effect of it upon all, who will work, and none ſhall let, and who hath wrought all our works in us, both to will and to do, of his good pleaſure; and who ſaith, I will not the death of a ſinner, nor that any ſhould periſh, but that all ſhould come to the knowledge of the truth, and be turned from their evil ways, and live; and this turning of them, is in the Lord to turn them before they can be turned; and *draw me, and I ſhall run after thee; and none can come to me*, ſaith Chriſt, *but whom the Father draweth.*

Iſa. 26. 12. Phil. 2. 13 Can. 1. 4.

Then you ſay, *That to thoſe that do not firſt acknowledge their condition, and come to Chriſt, Chriſt came not to ſend peace, but the ſword.*

Pag 60.

I anſwer: Can they acknowledge it before they know it? and they cannot know it till he ſhew it them, therefore iff this you

ſet up man before God, and would make paſſive man the firſt cauſe to move an active God, and come to him firſt, and ſo the firſt mover of God to ſave man but then it muſt be through mans ſtillneſs and ſilence; *for be ſtill, O man, and know that I am God*: *and ſtand ſtill, and ſee the ſalvation of God*, and mans greateſt ſtrength is to ſit ſtill; *therefore be ſilent all ye fleſh before the Lord, for I am God, and there is none beſides me*, I am all, and doth all, and without me ye can do nothing; and therefore till he moves, acts, ſpeaks, and thinks in us, we cannot think, ſpeak, nor act any thing that is good; but we love him, and do for him, becauſe he firſt loved us, and did for us, and that makes us alſo to love and do one for another; and without any deſert in us, God in the abundance of his love ſheweth mercy to us, and before we call he anſwers, and findes a ranſom for us, and knoweth better of our condition, and what we need, then we know our ſelves, and how to give, then we to ask.

Pſal 46. 10. Iſa 30.8. 1 John 4. 19.

And though by the Law he ſaith, *Repent, and turn your ſelves from all your tranſgreſſions, ſo iniquity ſhall not be your ruine, and make your a new heart and a new ſpirit, for why will ye dye, O houſe of Iſrael?* yet according to the Goſpel he ſaith (which is the firſt thing performed for mans ſalvation,) *Surely after that I was turned, I repented, and after that I was inſtructed, I ſmote upon my thigh: And turn thou me, and I ſhall be turned, for thou art the Lord my God, and create in me a new heart and a new ſpirit, and cauſe me, O Lord, to walk in thy ſtatutes, and I ſhall do them*; and ſo God is before man, to do for man and make known himſelf to man, before man can know him to do for him, or acknowledge his condition to him.

Ezek. 18. 38, 39. Jer. 31. 18, 19.

And his ſending not peace but the ſword (which you ſay is to thoſe that acknowledge not their condition to him) was meant the wars and diviſions which ſhould be among men in the time of the revelation of Chriſt by the Goſpel, when ſome that knew it not, ſhould fight againſt it and oppoſe it, but it ſhould the more increaſe; and to thoſe that would not confeſs him before men, nor obey his doctrine of ſalvation preacht by him, his Prophets and Apoſtles, but would be enemies unto it, of them he ſaith, *Thoſe mine enemies that will not that I ſhall reign over them, bring hither and ſlay them before me*, and to them vengeance, wrath, and eternal

Luke 19. 27.

eternal fire so long for their enmity at the truth, and holding men in captivity from the freedom of the Gospel of Peace preached to all, I say, to them wrath and destruction, as was to the *Caldeans* for their enmity against the *Jews* in their deliverance; yet you read not of any eternal damnation or destruction to be eternally on them in hell, but onely a temporal judgement threatned against them in the destruction of *Babylon*, which should fall and not rise any more, nor men any more come unto her: and as they that fled not out of *Babylon* before it was destroyed, should be destroyed with it, so all that live in spititual *Babylon* are destroyed from the knowledge of God at this day, *wherefore come out of her my people, and be not partakers of her sins*; and there was no damnation ever threatned to be eternally on mens souls before Christ as under the Law, nor to the enemies of truth in Christs time, nor is it to any at this time of Christs reigning in men, by Christ, but men that know not Christ do, and will threaten damnation to all that will not obey them, nor walk in their ways; but while men remain enemies to Christ, and his people, and truth, so long they themselves are damned from the truth, shut up under wrath and unbelief unto the faith which should afterwards be revealed, and as it were from the presence of God, as was rain, till the day of Christs power in them to make known his love to them, and so make them a willing people to his message, and to receive the knowledge of the truth. So much in answer to your first Objection, against the preaching salvation to all men.

Jer. 5 21. 2. 9 10 29 — *ver.* 6. — *Gal.* 3. 23.

The second Scripture of mine you object against, that salvation is not to be preacht to all, is, *God sent not his Son into the world to condemn the world, but that the world through him might be saved*, which you answer with the two next verses, *He that believes on him is not condemned, but he that believeth not is condemned already, because he hath not believed in the Name of the onely begotten Son of God; and this is condemnation, that light is come into the world, and men love darkness rather then light, because their deeds are evil.* This you bring against me, but this proves and makes good what I say, that Christ came not to condemn any, but to save all; and he that believeth on him is not condemned, but he that believeth not is condemned already; and the reason they are damned, is not because Christ preacht damnation, but salvation

John 3. 17 — *ver.* 18. 19

tion, and they not believing in that Name and doctrine of Christ which he preached, was their condemnation, and which was appointed for mans salvation, neither is there salvation in any other; *for there is no name under heaven by which any man shall be saved, but by Jesus Christ*, and this name they rejected after it was preached, and therein were they condemned; for this is condemnation, that light is come into the world, and men resist it; and this is salvation, that light is come, and men receive and own it. And now I hope as to this, though if not you, yet all that love the truth may in the reading of this, if God will, be satisfied, for whose sake I have taken this pains, that they might know their salvation in Christ, from the condemnation which men out of Christ preach unto them.

Acts 4.12.

And that the Gospel of the Grace of God which saveth all men, hath been already preached, and hath appeared to all men, you do here grant me, because the Scripture saith, it and you cannot deny it, and in granting this you do grant all that I have said, though you understand not it; and which preaching of the Gospel to all the world, the rest of your Brethren the Ministers would not grant me, and they that do not believe it to be preached, do not know the Gospel, nor believe in it, and to them the preaching of it is the savour of death unto death, but to those that do believe, it is the savour of life unto life; and therefore *Paul* saith of the Gospel, *that it is the power of God unto salvation to every one that believeth, to the Jew first, and also the Gentile*, and from eternal damnation to be eternally on any mans soul after death to torment them, the Gospel and love of God saveth all men, who will loose nothing that came from him, as the souls of all men did, therefore to him shall the souls of all men return after a natural death, and rest in the Center of him from whom they proceeded, and are the same they were before they were breathed forth.

Tit. 2. 11. *Col.* 1.6. *Pag.* 61. 2 *Cor.* 2. 15,16. *Rom* 1.16.

CHAP.

CHAP. XXXII.

Of the whore of Babylon *and the false Church, her ornaments, glory, worship, and Ministers, her seat and temple, distinguished from the Church and Glory of Christ: Of the beast she sitteth on, and how she maketh all nations drink, to deceive them with her rage and blasphemy against the truth: how God will judge, and all that belong to her, and when.*

AND because I in Chapter 15. of *A blow at the Serpent*, do there set forth the whore of *Babylon* her rage, way, and names of blasphemy against the Truth, with her seat and kingdom, you say, *I do hereby set forth ignorance, and manifest malice against you*; but it seems your own conscience doth accuse you to be of that Church the whore, and you to set her forth, do say, *the whore of* Babylon *is the malignant Church, the corpses of the reprobate, in opposition to the Spouse of Christ, and is adorned*, you say, *with worldly ornaments.* Page 61.

I answer: So is your Church which you call *The Church of England*, for what are worldly ornaments but outward dressings and attires, put on to make a fair outside shew of holiness and religion in mens profession? for because the whore hath not the glory of Christ within, which glory of Christ is to be within, and is but a deformity outward, which no man desireth, *for the King's daughter is all glorious within*; therefore to please the fancies of men, the whore will have it without, to allure and deceive them, and draw them in unto her, as the Scribes and Pharisees had, and as men living in a form of godliness without the power as at this day, have, yea, and even in your Church of *England*, which first proceeds from the pride of heart within, where the whore also sitteth to continue her kingdom; therefore saith the Lord, *take heed to your selves that your heart be not deceived, and ye turn aside and serve other gods, and worship them*: and consider therefore you men of all forms of Religion, the ornaments you have in your Church, whether they be of Christ or of Antichrist, whether they be flesh or spirit, form or power, changeable or unchangeable. Isa. 52. Chap. 53. 2. Psal. 45. 13. Prov. 7. 10, 11, 12, 13. Gen. 5. Deut. 11. 16.

But you say, *those ornaments of the whore, is gold, silver, and pearl, no difference between them and the Church of Christ.*

I an-

I anſwer: Then ſure the rich men of the world which you ſtrive to keep within your Church, to uphold it and protect it, are of that Whoriſh Church, for they have moſt of the gold, ſilver, and pearl of the world, alſo worldly glory, honor, and riches in their hands and hearts, and are moſt for an outward, worldly, formal ſhew of godlineſs in Will-worſhip, and are always finding new faſhions; for every new Power changeth ſomething in Government and Form of Rel gion, which we ſtill ſee to be but faſhions of the wo ld, and ſo paſſeth away; and if any thing of pure Religion appeareth which ſhould make them ſell the world, and all things therein, to follow Chriſt, that they will perſecute, and in all Ages we finde they were the greateſt enemies to Chriſt and his Church, hating and perſecuting them: But though thoſe of his Church are the poor and deſpiſed of the world, having with Chriſt no outward form nor comelineſs as the world hath, yet they are rich in faith, glorious within, which thoſe of the world are not, and they that live and walk moſt oppoſite to the way of the world and Church of *England*, were always perſecuted, as the woman ſpoken in of the *Revelation* was, which was a type of the Church of Chriſt.

Col. 2. ult.

Rev. 12.

And becauſe the Church of Chriſt is compared to a royal Diadem in the hand of God, and her glory ſet forth with excellent ornaments, fine linnen, and ſilk, and with varieties of excellent ſweet things, and perfumes, as ſimilitudes, therefore will the whore compare her ſelf to the ſame, ſaying, *I have deckt my bed with coverings of tapeſtry, with carved works, with fine linen of* Egypt, *I have perfumed my bed with Mirrhe, Aloes, and Cynamon, come, let us take our fill of love* &c. *for the good man is not at home, he is gone a long journey, he hath taken a bag of mony with him, and will come at the appointed time.* Thus doth the whore under all pretended Religions yea, in your Church of *England*, flatter the people to allure and draw them unto you, not ſuffering them to know any thing of Chriſt in them to ſave them, but that he is gone a long journey into the heavens above the skies, where he will carry, and come not till at an end of the world: This you make the people believe, as the whore doth to flatter them, to yeild to come to you in the mean time; and as it is written, *they ſtraitway follow her deluſions as an ox to the ſlaughter, or as a fool to the correction of*

Cant. 3. 6. Chap. 4.

Prov. 7. 16, 17, 18, 19, 20.

ver. 21, 22, 23.

the

the stockes, where she by her Ministers endeavors to keep them in bondage with her, from knowing the freedom of Christ, till a dart striketh through them, as a bird hasteth to the snare, and knoweth not that it is for his life; therefore Wisdom, even the Lord speaketh, saying, *Hearken unto me, O ye Children, and attend to the words of my mouth, let not thine heart decline to her ways, go not astray in her pathes, for she hath cast down many wounded, yea many strong men have been slain by her, her house is the way to hell, going down to the chambers of death*; And whether this house be not the way, you Ministers for the most part have walked in, to draw the people to you, examine your selves, and let the people consider that read it. Prov. 7. 24,25,26.

And thus is the glory of the whore outward and earthy, but the glory of Christ is inward and spiritual, seated and seen with humility in the heart, and sends forth fruit accordingly, and is a kingdom unlimited to time, place, person, or thing, it is unchangeable, invisible, incomprehensible, flourishing, lasting, and durable, but the kingdome and glory of the whore which is outward, earthy, and fleshly, is seated and seen with pride in the heart, whose fruit is accordingly, and is Antichrist, whose kingdom is limitted with respect of times, places, persons, observations, and things, both in government, worship, and service in Church and State, which is also changeable, visible, comprehensible, fading and perishing, so is your Church of *England*: and so we see are all set-forms of government and religion, for how have they changed generation after generation? therefore is there no true Church, now visible in being, but pretended. 1 Tim. 6. 15. 16.

And the beast which the whore rideth on, you say is the Roman Empire, for which you quote Daniels *vision of the fourth beast.* Dan. 7. 3.

And I answer, That the four beasts relates to all the kingdoms of the world, thrones, and dominions that were set up in opposition to Christs kingdom, which when Christ and the Ancient of Days came, the four beasts with their kingdoms, and dominions on which the whore sate, were cast down, and a kingdom set up which should never pass away, wherein all the kingdoms of the world should become the kingdoms of the Lords, and of his Christs, and he should reigne, as I have fully opened elsewhere. 1 Pet. 5.

Then the seat of this whore you say is *Babylon*, for which you 15.

quote these words of *Peter*, *the Church that is at* Babylon *elected, together with you, saluteth you*; which *Babylon* the Romists; you say, will have to be *Rome*, and you say so too, from this Scripture in Revelations, *and the woman which thou saweſt, is the great city which reigneth over the kings of the earth.*

To which I answer, That here is no mention made in this Scripture of *Rome*, a City built with wood and stone, neither was that material city *Babylon*, which *Peter* speaks of, meant that onely seat of the whore, but as under a type for the Church visible was there at that time, and is at this day held captive under
Rev. 17.5. worldly ornaments: *In mystery*, Babylon *the great, the mother of harlots, and abominations of the earth*; of which mystery of the whore, and the Church being held captive, there it seemes you understand not, because you are there, and know it not, neither will you understand it, nor your self to have been there, till you see your self deliverd from it.

But if you will know the whore her seat, and temple, where her kingdom and glory is set up, look into your own heart, and every man into his own heart, and they will surely find the mystery of this whore seating her self there, building a tower that should
2 Thes. 2. 3, 4. reach unto heaven, and sitting in the temple of God as God, exalting her self with the devil her husband, above all that is called God, for every man hath made his own body, which should be a temple of God, a temple of harlots, where the devil and the whore have seated themselves to beget Children, and there the whore nourisheth them, and nurses them up for their father the devil, and decketh them with gold and precious stone and pearl, to maintain a kingdome without, and there she hath in her hand the golden cup, full of abomination and filthiness of her fornication, ready to make her self drunk with the blood of the Saints, and which she poureth forth unto all the inhabitants of the earth, to make them also drunk with the wine of her fornication, that they may deceive and be deceived, and run into all uncleanness and filthiness, wrath, fear, and despair, and to hate and persecute one another, and with which whore the kings of the earth have
Rev. 17.2. committed fornication, yea, all kings and princes besides Christ have been married to her and upheld her, and have begotten and brought forth by her many oppressive children of all sorts, to oppress

preſs the people of the Lord, dwelling upon the earth, and to cauſe them to erre, as it is written, *As for my people, ſaith the Lord, Children are their oppreſſors, and women rule over them, O my people, they which lead thee, cauſe thee to erre, and deſtroy the way of thy pathes.* Iſa 3 12.

But this Cup, you ſay, *is underſtood the Scriptures, which ſhe turneth to abomination, by reſting them to her wicked purpoſes, which you apply to me and others, and excuſe your ſelf.*

I anſwer, Whether by you, me, or any other, it is that the whore doth reſt the Scripture for her wicked purpoſes, it muſt needs be from her being ſeated in mans heart, that ſhe doth all her wickedneſs, and there is her name written, the mother of harlots, for from the heart of man, ſhe ſends forth all the abominations of the earth, covetouſneſs, pride, and the gain of oppreſſion, and there ſhe makes her ſelf drunk with the blood of the Saints, even in the deſire of the heart to do evil, for there ſhe contriveth and plotteth how to advance her ſelf, and bring forth cruelty againſt the Saints of the moſt high; and now whether thoſe that ſhe thus lives and acts in, to make her ſelf drunk with the blood of Saints, and that act for her and with her, to perſecute others, be you, me, or any other, let our works, wayes, words, and doctrine, manifeſt; for I in all things would have nothing advanced but Chriſt, and you would advance ſome thing elſe beſides Chriſt, and ſo you would not have Chriſt to be all in all, in all things, ſin excepted, as I would, and whether this be not Antichriſt, and the whore in you, let all judge.

And the whore by her ſitting, and reigning in men, to deck and glorifie her ſelf there, doth through the multitudes of her wh[illegible]doms, manifeſt the form of her ſeat, and glory without, which are people and multitudes, nations and tongues in their worldly ornaments, and are ſaid to be ſeven mountaines, which is the full height and perfect ſtate of the world, in its worldly, kingly glory, pride and honour, which all that dwell on the earth, and know not Chriſt, have run a whoring, and wondering after: here ſitteth the whore on this beaſt, and this beaſt was, and is not, and did aſcend out of the bottomleſs pit, and ſhall go into perdition, the myſtery of which every man hath found to have been ſet up in his heart. Rev. 17.

But for this application of mine, by which the whore and her

ſeat is diſcovered to be in you and your church, and of which, becauſe you cannot clear your ſelf, you do the more manifeſt the fruits of the whore in you, by your raging againſt me, for you ſay, you were nevet more abuſed by any heritick, and you malitiouſly and falſly charge me, (as is the practice of the whore to do,) that I have been proved a blaſphemer, and a ſeducer: I tell you though your bretheren have indeavored to do it, it was never done, and you here in *Kent* were afraid to come to a tryal with me, for what you accuſed me, leſt your ſelves ſhould have been proved blaſphemers, ſhamed and confounded, as all were that ever yet came to any tryal with me, and you will be more aſhamed, when your workes ſhall be more diſcovered, for all the world to ſee it, in that you refuſed to come to a tryal with me, but you would not come to the light, leſt your deeds ſhould be reproved, ſo they will nevertheleſs, and you aſhamed.

And by none of your lawes, (which have bin made on purpoſe againſt blaſphemy, to make what men pleaſed to be blaſphemy) was I ever yet convicted for blaſphemy, though you ſay it, and have ſought to do it, yet you have made me ſuffer the law contrary to the law therein made, which law in it ſelf is blaſphemy againſt God, as it is uſed by men, and is worſe then that which it calls blaſphemy, for by force it maintaines that which is blaſphemy againſt God, and is in oppoſition to the truth.

Luk. 20. 19, 20. And as the high Prieſts and Scribes, after they had taken Jeſus into cuſtody, watched him and ſent ſpies into his company, to feign themſelves juſt perſons before him, and pretend themſelves one with him, to betray him, and ſeek to get ſomething out of his [illegible] mouth to accuſe him, to take his life from him, ſo have you the Prieſts and Scribes of *Kent*, done by me; for after you had ſent me to priſon, without proving any thing againſt me, and having yet nothing to try me upon to accompliſh your deſigne, you then ſent ſpies into my company, to the priſon to me, to betray me, where I could not go from them, nor avoid them, but they would rather pretend friendſhip to me, as the ſpies did that were ſent to Chriſt, watching their opportunity to get ſomething from my own mouth, to accuſe me and betray me unto you, to bring me further into bondage, which they could have no accuſation of pretence, for to do without being in my company, yea, and that you might take

take away my life if you could, for which nothing hath bin wanting in you to do, but God hath hitherto prevented you of that.

And as the Jews of old, because they could get nothing against Christ, to prove him a blasphemer by their law, though they sought much for it, did notwithstanding set up false witness against him, and araigned him as a malefactor and an evil doer with malefactors, as they also did the Apostles, so have you Ministers in *Kent* done by me; for after you had kept me in prison half a year, and would not come to tryal with me, finding nothing worthy of death, or of bonds in me, and because you knew not how to keep me any longer a prisoner, without pretending something more against me, and having waited, and yet found nothing justly, then that I might not have my liberty, but you your wills upon me, did set up false witness, suborned persons found out by you to sware against me, what you and them should falsly suggest, and invent to make me a transgressor of the law, a breaker of the peace (though in a prison,) that you might then try me for the Commonwealth, and lay a fine upon me to the Protector, thereby to keep me in prison and ruine me.

Luk. 23. 1, 2, 33. Mat. 26. 59, 65, 66. 2 Tim. 2. 9

But all that you do against me, your fines, bonds, and reproches cast upon me for the son of mans sake, will not hurt me, nor save you nor your kingdom from falling, for God who judgeth righteously, knoweth that you have falsly accused me, and done wrong unto me, & that I do here suffer unjustly by you, God and my own soul beareth witness against you; but though I forgive you, he will not spare you, for your time is coming that you must render him an account for all your doings, who will come near to judgement with you, and will be a swift witness against you, and [illegible] all false swearers and oppressors of others, for your City *Babylon* is besieged, it is a taking, therefore is the earth moved to rage, and envy, and the cry is heard among the nations, that so great a city and glory of the world should so in one day perish and come to nothing, but as she hath rewarded others, so will she be rewarded, as she hath judged others, so will she be judged, for strong is the Lord who judgeth her: & as the devil never rages most but when his time is shortest, so your time in which you persecute others, cannot be long, your rage hath bin so great, and you have done against me what you could, yet still I am, and by the grace of God I am that I am.

Jer 50. 46.

Rev. 18. 8.

CHAP.

CHAP. XXXIII.

Of Gods equal love to all men, with the time of their calling, how manifested, and when, and what it is to be under wrath; how Abraham was called to leave his kindred.

IN the sixteenth Chapter of *A blow at the Serpent*, among many things there proved and cleared, you object against three things. First, you say, *Gods equal love to all.* Secondly, *Universal Redemption.* Thirdly, *That this is the onely means to keep men from sin.*

To this I answer: First, Gods love to all mankinde you grant, but you say he loves some more then other some, because, you say, he hath elected and chosen some to salvation, and not others, but that doth not prove but his love may be alike to all, though all have not alike knowledge of his love to them, till they are called and chosen by him, which that all are not at one time, and so long they live under the sense and apprehension of his wrath, which is directed onely against the devil and sin in them, to destroy it, but while it remains undestroyed to them, they are sensible of his wrath against them; for where sin remains, the fear of wrath must needs be, yea, even according as the knowledge of sin is; for the Law which discovers sin worketh wrath, and till they see themselves redeemed from that Law by Christ, they
Rom.4.15. see not an end of sin and wrath; *but Christ is the end of the Law for righteousness to every one that believeth*, and to them is the love
Rom 10.4. of God more manifest then to others that believe not; and no [redacted] will be see an end of sin, can see an end of wrath; but though [redacted] see wrath in him against them for their sins, yet it is his love to them to destroy sin for them, and he then loves them though
Rom 5.6, 8,9. they knew it not; *for when we were yet without strength*, saith *Paul*, *in due time Christ died for the ungodly*: And, *God commendeth his love toward us, in that while we were yet sinners, Christ died for us, much more then being now justified by his blood, we shall be saved from wrath through him*: and that is the work of Christ in manifesting Gods love to men, to save them from wrath, the curse, and condemnation; which love was the same before in God towards them, but the devil and sin (which Christ is to destroy in manifesting

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ing Gods love) hindred the enjoyment of it; and so though his love be alike to all, yet not alike known to all, and he wills the salvation of all alike, but every one hath his appointed time to come in and receive it, some at the last hour, and some at the first, and he will give to the last as to the first, and with him there is no respect of persons, though with men there is, and they that make the difference, to them there is a difference; and *Joseph* (like God) though some of his brethren sold him, he loved all his brethren alike, though he would not make himself known to them at first, but would try them, even as God doth his people, before he declareth his love, but he is in himself the same to all, yester-day, to day, and for ever, and changeth not, though he is for a time pleased to hide himself in his love from them, which is the cause of wrath to them; *for do but thou hide thy face*, saith *David*, *and I am troubled, but shew me the light of thy countenance, and I rejoyce.* And though the men possessed with devils were for a time tormented while they remained in them, yet Gods love was to them as to others; so was it to *Mary Magdalene* in whom was seven devils, and many others, as appeared after the devils were cast out of them, and his love manifested to them; and though *Paul* a great sinner was not called to be an Apostle when others were, yet Gods love was the same to him as to others that were called before him, as appears also when he was called; and therefore though some men may for a time (yea to the last moment of their life time) appear as subjects of hatred, not enjoying Gods love in them, yet was Gods love upon them for good to them when they knew it not, and the same as it was unto others, onely the want of the manifestation made the difference for a time, for all men have not faith; yet with alike love to all, he died for all, to have it testified in due time; and though Christ were equal with God, yet he made himself equal with men, yea with all men, which shews his equal love to them.

Mat. 20. *Gen.* 45. *Heb.* 13. 8. *Mark* 6.

Then you say, *He chose* Jacob, *and not* Esau, Abraham, *and none of his kindred.*

1 *Tim.* 2. 6. *Phil.* 2. 6. 7.

I answer, That this also shewes that all are not to be called at one time, and in this there lyeth hid a great mystery, which I have already opened in this book; and also elsewhere, to signifie spirit and flesh, good and evil in one man; till the good have overcome the

the evil, as *Jacob* did *Esau*, first to get his birth-right from him, and secondly to overcome his fury by love, so will good always prevail against evil.

2 Pet. 2. 7, 8. And that God should chose *Abraham*, and none of his kindred to be ever saved, you are much mistaken, *Lot* was his brothers son, and he was a righteous man, as the Scripture declares, though you say it not, but *Abraham* was set apart for a particular designe of God, which was to testifie God on earth in a perfect state, as an example for all men to believe and follow God in his steps, and you have produced no Scripture nor argument to prove how *Abraham* was called, therefore I shall help you.

Gen. 12. 1, 4. God said to *Abraham*, *Get thee out of thy own countrey, and from thy kindred, and from thy fathers house, unto a land that I shall shew thee*, and *Lot* went with him, but that was to shew unto us, and all men to come, that so were they to go out of the state of nature unto a state of grace and of glory, and to forsake father, mother, house, lands, and all things, to follow Christ whersoever he should lead them, but that none of his kindred should be saved but him, were strange, damnable, and uncharitable Doctrine, yet is it such as you use to preach, but God saith it not, though you do, neither can I say it, for I have received better of the Lord, and can truly say, that though God hath chosen me, and none other of all my kindred for a particular work of his, to discover the false Doctrines of men and devils, as Christ and his Apostles, whom he had called before me, had done, in which I see not onely my own salvation, but the salvation of all my kindred, yea of all men in the world, though they may not yet see it for themselves, and so long they are as those that are said to be without God in the world, for that they have not the knowledge of the true God and Saviour of all men. Eph. 2. 12,

And you say, That because (as you think) he hath chosen you of your opinion, and not others, therefore it should provoke you to love God above others, now here you do acknowledge that Gods love to you doth provoke you to love God again, though you do object against that to be the means to draw men from sin; but it is most certain, that those that know Gods love to them, are thereby constrained to love again, whereas before they loved him not, and he that is so chosen of God to know God, doth know that

all

all men both in creation and ſalvation, are included in one God, elſe why is it written (not onely in our hearts but alſo in Scripture,) he made all nations of one blood to dwell upon all the face of the earth, and that all men live, move, and have their being in him, and he is the Saviour of all men, and will not that any ſhould periſh, but that all ſhould come to everlaſting life, but becauſe you know not this to be written in your heart, therefore you underſtand not what is written in Scripture, and know not the power of God unto ſalvation, and if you your ſelf were choſen of God to know God aright, you would know as you are known of God, yea you would know all men as your ſelf, fleſh of your fleſh, and bone of your bone, for ſo doth God know them, yea all men to be members of his body, of his fleſh, and of his bones, and then in this you would appear to be tranſlated from death to life, becauſe you love the brethren, not onely theſe of your Church, but the whole creation, who together with you, groan and travail for deliverance out of that bondage of corruption, into the glorious liberty of the Sons of God, even the manifeſtation which is the redemption of their bodies, and ſo to know as they are known of God, And ſo much for Gods equal love to all men.

Act. 17. 26, 27, 28. 1 Tim. 2. 4, 5, 6. Ephe. 5. 4. Rom. 8. 21.

CHAP. XXXIV.

Of Univerſal redemption by Chriſt, and when, manifeſted, proved, and cleared in anſwer to ſeveral Scriptures objected againſt it, and how he prayes for all men, and yet not for the world, how it is diſtinguiſhed, that Chriſt is both ſufficient and effectual to ſave all men, and when.

THe ſecond thing you object againſt, is, Univerſal redemption, and there are many Scriptures you ſay, makes for it, where the words *all men*, or *the whole world* is mentioned, And you quote ſome Scriptures, which you ſay are againſt it, where the word *many* is uſed, and I ſhall anſwer them, The firſt is, *This is my bloud of the new Teſtament, which is ſhed for many.*

Pag. 64. How by the word many is meant all.

To which I anſwer, This word *many* doth imply and include the word all, for the body is not one member, but many, yet are they all the members of that one body, and as in one Scripture, he is ſaid to ſhed his blood for many, in another he taſted death for

1 Cor. 12. 14. Heb. 2. 9.

for every man, therefore the word *many*, implies all men, *and that*
2 Cor. 5. 14. 15. *if one died for all, then were all dead, and that he died for all, that they which live ſhould not henceforth live unto themſelves, but unto him which died for them, and roſe again*: he died for them to redeem them from the law and from works, to live onely by free grace in Jeſus Chriſt, that no man ſhould look to be ſaved by works according to the law, but by grace are ye ſaved, not of your ſelves,
Rom. 6. 14. it is the gift of God; *and therefore*, ſaith *Paul*, *ſin ſhall no more have dominion over you, for ye are not under the law, but under grace*; and
Tit. 2. 11. this grace of God hath appeared to all men, and the love and life of God, as the blood of God, is ſhed for all men, to love men, and give life to men, to free them from ſin and death, and without
Heb. 9. 22. ſhedding of blood is no remiſſion of ſin, nor no redemption from death, for one death redeems from another death, and he dieth no more, therefore no more redemption, but all were redeemed at once by Chriſt unto God, and in due time it ſhall be manifeſt to all, and that will be the perfecting of their redemption unto them; of which he ſhedding his blood at *Jeruſalem* on the croſs, was a
Rom. 6. 4. figure, as the blood of bulls and goats, under the law was a figure of that: but the ſubſtance and end of all figures, for the remiſſion of all ſin, with all men is to be manifeſt in men, and will in all
1 Tim. 2. 6. 7. man in due time, though they yet believe it not, and you know it not.

Mat. 20. 28. Your next Scripture againſt Univerſal Redemption, is, *He gave his life a ranſome for many*.

I anſwer, That by *many* is meant all, is proved from theſe words
1 Tim. 2. 6. of *Paul*, *he gave himſelf a ranſome for all to be teſtified in due time*, and this *Paul* ſaid, was the truth of which he was made a Miniſter, that Chriſt was the Saviour of all men, and not onely of ſome, which words of *Paul* it ſeemes you have forgot.

Your next Scripture is, *Chriſt was once offerd to bear the ſin of many*.

I anſwer, That by many here, is alſo meant all men, the Prophet
Iſa. 53. 6. proves, *he hath laid upon him the iniquity of us all*, but who hath believed our report, ſaith he? yet it ſeems you are one that will not, &
Joh. 1. 29. *John* ſaith, *behold the Lamb of God which taketh away the ſins of the world*, therefore by many is meant all, and you do but ſhew your weakneſs to argue againſt it.

The

The fourth Scripture you bring against Universal Redemption, (is that) *Christ should gather together in one the Children of God, that are scattered abroad*, this you say is meant onely the elect for whom Christ laid down his life. Joh. 11. 52

I answer, Then this elect must be meant of all men, for he laid down his life for all, he tasted death for every man, and we all like sheep have gone astray, and have been scattered abroad, from the shepherd and Bishop of our soules, every man following his own inventions, having by transgression departed from the living God, and all *are as water spilt upon the ground, which cannot be gathered up again, neither doth God respect any person; yet doth he devise meanes that his banished be not expelled from him*, therefore he hath sent his Son Jesus Christ, to be the way, the truth, and the light, that he should gather all men and things together into one body for himself to live in, of things in heaven, and things in earth, even in him, and so present them to the father, with himself perfect and blameless, without spot or wrinkle. Heb. 2. 9. Isa. 53. 6. 2 Sam. 14. 14. Joh. 14. Eph. 1. 10. Eph. 5. 25. 26. 27.

But you say, *He laid down his life for the sheep, not for the goats.* Joh. 10 15

I answer, These words, *not for the goats*, is added by you, and is not written in Scripture, and if by goats you mean men, I say, he laid down his life for them, in as much as he laid it down for all men, and they are called goats, because they belive not themselves redeemed from the goatish nature, but are under the law, and under the curse, for he saith to the goats on his left hand, as to those under wrath, go ye cursed: and cursed is every one, that is under the law till they believe themselves redeemed from the law and the curse by Jesus Christ, who suffered as a goat under the law, bearing sin and the curse for all men, to redeem all men from it, that they might no longer remain as goats cursed, but as sheep blessed under the Gospel, for blessed are they that know the joyful sound. Psa. 89.

And why is it that men under the law and bearing sin and iniquity, whereby they are so long cursed, are called goats, but because under the law, the blood of goats was shed for sin, and because sin and iniquity was laid upon the goat by *Aaron*, that a goat should bear them, and carry them away, and all men, while under sin and the law, are at the left hand of God, as goats, bearing their own sin and shame, and so under the curse, wrath, and condemnation, Why men are called goats. Lev. 16. 21.

tion death, and hell, till Chriſt took it on him, therefore Chriſt typified by that goat under the law, did put himſelf under wrath and the curſe, as a goat at the left hand of God, to fulfil ſin, and the law for men, in mans nature, ſuffering death, ſhame, and
Heb. 2.14 ſorrow, and ſo deſtroy him that had the power of death, which is
15. the devill, and free them who all their life-time were ſubject to bondage.

Joh. 17.9. Your fifth Scripture is, *I pray not for the world, but for thoſe that thou haſt given me out of the world.*

I anſwer, That by the world here is meant the worldly ſtate of ſin and death, and the preſent evil world which he came to deliver men from, and which he prayeth not for that it ſhould remaine, for he came to end it, and at the end of it, for Chriſt once
Heb. 9.26. at the end of the world, appeared to put away ſin by the ſacrifice of himſelf, that he might finiſh ſin and tranſgreſſion, and bring in
Dan 9.24. everlaſting righteouſneſs, and we, ſaith the Apoſtles, upon whom the ends of the world are come, to wit, the law of ſin, and death, and which they themſelves were then delivered from, though all men while under ſin are of that world, and may be numbred with the world, but we find that he prayeth for all men, (though they be in that world of ſin and death) that God would keep them from evil, and that death of dying in ſin, he having dyed for them, and Chriſt therefore prayeth for all men, he being himſelf the prayer that is acceptable, even for his enemies, and teacheth his Diſci-
1 Tim. 2. ples to do the ſame: And ſaith *Paul*, let prayers and ſupplications
1. be made for all men, for what? why that God would turn their hearts from evil, and convert them to himſelfe in righteouſneſs, and ſhew unto them the forgiveneſs of their ſins by Chriſt, and if Chriſt pray for all men, ſo ſhould we in him, and his prayer ſhall be effectual for them, but he prayeth for all; for ſaith *John*, *if any*
1 Joh. 2.1, *man ſin, we have an advocate with the Father, Jeſus Chriſt the righ-*
2. *teous, who is a propitiation for our ſins, and not for our ſins onely, but for the ſins of the whole world*, but no man without faith can ſee the Lord to be praying for him, therefore he ſo long will be praying for himſelf in his own way, and his prayers are abomination being
Heb. 11.7. not in faith, for whatſoever is not of faith is ſin, and without faith it is impoſſible to pleaſe him.

And in this ſenſe he ſaith, *I pray not for the world, but for thoſe*

that

that thou haſt given me out of the world, becauſe his kingdom is not of this world, that is, not of the evil wayes, forms, and formalities of the world, but is righteouſneſs, peace, and joy in the holy ghoſt, which is in power and not in form, and it is his kingdom in men that he prayeth for, that it may increaſe until the earth be filled with the knowledge of the Lord, as the waters cover the Sea: and that the whole earth be filled with his glory in the ſight of all men: and we read that the Father hath given all things into his hand, that he ſhould make a ſeparation between the good and the evil in men; and therefore he ſaith, of all that thou haſt given me I have loſt none, but the ſon of perdition, which includes the ſtate of perdition, or the man of ſin, which ſeekes to be exalted in men, the Temple of God, and is the evil world which he prayeth not for, but came to deſtroy it in men, therefore was he betrayed and crucified in mans nature, where the ſon of perdition appeared, to be as it was in *Judas*, and there is nothing an enemy to Chriſt, but that man of ſin, and ſtate of perdition, that reigneth in men at this day, till he hath overcome it, therefore was he manifeſt in the fleſh, that he might deſtroy the workes of the devil, under which the whole creation groneth to be delivered, and it is the ſpirit that groaneth in the creation, and in groaning prayeth: This ſpirit is Chriſt in the creation, travayling with men to deliver men, and himſelf together, & is the ſpirit praying in them that prayeth for all men, for no man knoweth what to pray for, as he ought, but the ſpirit maketh interceſſion for them, with ſighs and groanes that cannot be uttered, and we within our ſelves groan within our ſelves, and he that ſearcheth the hearts knoweth what is the mind of the ſpirit, becauſe he maketh interceſſion for them, according to the will of God, and this is the will of God, and acceptable with Jeſus Chriſt, that prayers ſhould be made for all men; by all that truely prayeth.

Rom. 14. 17.

Joh. 3. 35.

1 Theſ. 2. 3. 4.

1 Joh. 3. 8.

Rom. 8. 22, 23, 26, 27.

But, you ſay, *one ſhort diſtinction will reconcile all this*; *which is*, you ſay, *he dyed for all* ſufficienter, *but not* efficienter, *his death* you ſay, *was of ſufficient value to redeem all the world, but not effectual for all, and the reaſon*, you ſay, *is becauſe all have not faith.*

Pag. 65. How Chriſt is both ſufficient and effectuall to ſave all men.

I anſwer, That it ſeems then the want of faith in men takes away the effectual working of Chriſt ſufficiently to ſave all men, no, he hath done his work ſufficiently for the ſalvation of all men, where-

in

Isa. 53. 11. in the Justice of God is satisfied, no more to impute sin to men, no nor yet punishment due for sin, though all men have not faith to believe it, and so long they are without the injoyment of it, and also without the power that should restrain them from sinning, yet is it in Christ for them, even a discharge for all men, and shall in due time be given to them, though till they have that power to Joh. 1. 12. believe, and to become the sons of God, they will say as you say, he is sufficient, but not effectual; he came to do it, and hath a sufficient ability in him, but he will not do it, I tell you, in this you would make Christ an unfaithful messenger, not fulfilling the work he was able to do, and for which he laid down his life for all, that all might be saved in him; But remember ye the saying, Where much is given much is required? and God gave all power in heaven and earth into his hands, that he should save all men; and sure God gave not Christ a full power sufficient to save all in vain, but requires it to be done, and therefore saith, *I will that all men shall be saved, and come to the knowledge of the truth*; and Christ can give no just account of his work, nor deliver up his kingdom to his Father, that God may be all in all, till he hath overcome all enemies, principalities, and powers, and put all things under him to be subject to him, and then is it manifest that he is accepted which did put all things under him, that God might be all in all; and in this he is not onely sufficient but effectual, as I have seen, and therefore speak it.

And why should God send Christ as one sufficient to redeem all, and he declare his will in it, and he not to do it, then he would appear to begin that which he could not perfect, and so deny himself to be the beginning and end, the first and the last, and to have in him the whole fulness of God? And why is it written, *He dyed for all men, and will have all men to be redeemed and saved*, if it be not so? for all Scripture is written for our learning, and he came to die for all, that all might live to him: And Christ saith, *God is* Rom. 14. 7. 8. *not the God of the dead, but of the living, for all live to him. And no man*, saith *Paul, liveth to himself, nor no man dieth to himself, for whether we live, we live unto the Lord, and whether we die, we die unto the Lord, whether we live therefore or die, we are the Lords*; and this is through Christs dying and living for all men, that those whom he redeemed by his death, might be justified by his life, which

which is all men or none, to be manifested in due time; and in Christ all men are the Lords to die and live to him; and therefore in that he died for all, he died effectually for all, and finished the work of his Father for all men, as he saith, *I have finished the work thou sentest me to do, and now, holy Father, I come to thee, glorifie thou me with thy self*: and what was that Christ came to do? even to die for all men, and redeem all, to pray for all, and save all, and so to be the life, light, heaven, and salvation of all, without respect of persons, in as much as he was made sin, the curse, death, and condemnation for all, to finish sin and transgression, and bring in everlasting righteousness, and if he had or should leave any thing undone for any man, he had and would manifest an insufficiency in him, or at least an unfaithfulness in him, in not performing his sufficiency, and accomplishing, that which he undertook, and which God had given abilities to perform, but God knowing what he had for Christ to do, did fit him a body accordingly, for, saith he, *a body hast thou prepared me, and lo I come to do thy will, O God*, and what was his will; why, I will that all men shall be saved, then thy will be done, and who hath resisted thy will? and therefore as there was a sufficiency in Christ for all, so this sufficiency of him he hath given for all, he gave himself for us all, even for the whole world, and the world God hath given to him, for it was made by him and for him, and he is the life, light, and fulness of it, that filleth all things, and lighteth every man that comes into the world, and this light every man hath in him, but it shines in darkness, and the darkness comprehendeth it not, and because of the darkness of mens understandings, they see not themselves redeemed, but their disobedience to this light doth not make voyd the effectual working of Christ, for the redemption of all, but onely so long they know it not, yet all the day long he stretcheth forth his arm to disobedient people, and he dyed to pardon their disobedience, and will in due time break through the clouds of ignorance, and get above the wall of enmity, and turn into light the greatest darkness, and this he will do for all men in due time, for the accomplishment of which work let all men waite, seeing there is nothing wanting but the knowledge of it to them; for it is written, *he left nothing that is put under him, but now we see not yet all things put under him.*

Joh. 17. 4, 5.

Heb. 10. 5. 7.

Joh. 1. 9.

Heb. 2. 8.

The

The ſixth Scripture you object againſt, which proves the ſalva-
1 *Cor.* 15. 22. tion of all men, is, *as in* Adam *all die, ſo in Chriſt ſhall all be made alive*, the meaning of which you ſay, is thus, *As all that were in* Adam *dyed, ſo all that are in Chriſt are made alive*, which,

I ſhall anſwer thus; That either *Adam* muſt be underſtood as a ſingle perſon, containing none but himſelf, and all men elſe excluded from him, or a publike perſon including all mankinde in him, even ſo muſt Chriſt be underſtood as *Adam* was, that as all mankinde in *Adams* innocency were repreſented innocent, and in his fall were repreſented ſinful, ſo in Chriſt is all mankinde repreſented righteous; for ſo are the words, *As in* Adam *all die, ſo in Chriſt ſhall all be made alive*; and not as you would have it, that *Adam* ſhould repreſent but ſome part of mankinde in the fall, and ſo Chriſt but ſome part in the reſurrection, either all muſt be included in them, or none but themſelves; and if none but themſelves, then they were not publick perſons, in whom others were concerned, and then none but the firſt man *Adam* were the worſe for his dying in ſin, and no other dyed in him nor after his image, and then none but Chriſt himſelf, or the man Chriſt Jeſus were the better for his dying from ſin, and riſing and living unto righteouſneſs, and then the life of Chriſt cannot be ſaid to be the life, and light of all men, and to light every man that comes into the world, and to die for any, but that ſingle perſon, and all men not to have benefit in his death, nor to live after his image, and unleſſe every man had dyed by ſinning, all men could not be made alive by righteouſneſs; as that all men did, and do die, is
Rom. 5. 12, 18. clear from theſe words, *As by one man ſin entered into the world, and death by ſin, and ſo death paſſed upon all men, for that all men have ſinned*, even ſo by one man righteouſneſs enterd into the world, and life by righteouſneſs, and ſo life paſſed upon all men, for that all men by Chriſt were made righteous; and it is written,
1 *Cor.* 15. 49, 45. *that as we have born the image of the earthy, ſo we ſhall alſo bear the image of the Heavenly: the firſt man* Adam *was made a living Soul, the laſt* Adam *was made a quickning Spirit*, to quicken and revive to life by his righteouſneſs, the whole creation which
v. 21. groned under bondage and death, *for ſince by man came death, by man came alſo the reſurrection of the dead*, and therefore I ſay, that unleſſe every man had dyed by the firſt *Adam* (not one ſingle perſon,

ſon, ſimply and barely meant, but by the natural part of the whole creation of mankind, which is the natural body reigning in men) Heb. 9 19.
Chriſt could not be ſaid to taſte death for every man, to redeem them from that death, but onely them few, as you ſay, were in *Adam*, and not all men; and then why is it ſo written, he taſted death for every man? and as in *Adam* all die, ſo in Chriſt ſhall all be made alive, and that if Chriſt dyed for all, then were all dead, and that he dyed for all, that they which live ſhould not hence-forth live unto themſelves, but unto Chriſt, which dyed for them, 2 Cor. 5. 14, 15.
and roſe again; therefore it is true, that as by man came death, by man came alſo the reſurrection of the dead.

Now if it had bin but ſome men that had dyed in *Adam*, and that onely ſome ſhould be made alive in Chriſt, then he would not have ſaid, as in *Adam* all die, ſo in Chriſt ſhall all be made alive, and to farther confirm that it is meant of every man, he ſaith, that 1 Cor. 15.
all men ſhall be changed in the twinkling of an eye, but every 51, 52,
man in his order, Chriſt the firſt fruits, and afterwards them that v. 23.
are Chriſts at his coming, which is, that as Chriſt their life ſhall appear in them, to ſhew himſelf to them to change them, and to be theirs, ſo will they appear at his coming to be his, but every man, I ſay, in his order, or at the appointed time of the Father, when Chriſt the hope of glory in them, ſhall ſhew himſelf to them in the ſpirit and glory of his Father, to be their ſpirit, grace, and glory, and their eternal inheritance, and ſo he to be unto them, and they to be unto him as life from the dead. And thus I have proved the death of all men by ſin, and the life of all by righteouſneſs; and that not ſome, but all mankind dyed in *Adam*, and after the ſimilitude of *Adams* tranſgreſſion; and not ſome, but all mankind are, and ſhall be made alive by Chriſt; and ſo your objection, that but ſome dyed in *Adam*, and but ſome to be made alive in Chriſt, is falſe.

The ſeventh Scripture, to prove the ſalvation of all men, againſt which you object, is this, *for the ſon of man is come to ſeek, and to* Luk. 19.
ſave that which was loſt. 10.

This you ſay, is meant theſe that know and acknowledge themſelves loſt, but this point I have ſufficiently proved and anſwered already in this book. *chap.* 31. That all men went aſtray and were loſt from the life of Chriſt, in innocency which they lived in

Adam, and that none can know or see themselves lost, till Christ doth again shew it them, by his seeking them, and finding them, and causing them to return to him; for turn me, & I shall be turned, and after I was turned I repented, and after I was instructed I smote upon my thigh, I was ashamed and confounded, and I did bear my reproach: but you see he was first instructed, and turned by the Lord, before he could acknowledge himself lost; he was found of the Lord, before he could find the Lord. *I am found of them that sought me not*, saith *Christ*, and so was it with the prodigal, he was found of his father, before he could think of returning to his father, and his father had shewed him in the spirit of his mind, his lost condition, and his own wants, and his fathers plenty which moved him to say, I will arise and go to my father: and it is the faith and assurance a soul hath of the acceptance he shall find with God, that makes him think of returning home to him, as did the prodigal, and as did *Peter*: whither shall I go? thou hast the words of eternall life, and this saith Christ, *flesh and blood revealed not unto thee, but the Father only*: and as did the *Canaanitish* woman, who, though she had received so many repulses from Christ and his Disciples, and was denyed what she asked, yet she would receive no denyall, for she had it manifest in her, that her request should at last be granted, and therefore she still minded to follow Christ without fear or doubting; for he that doubts, is damned, and what was that which drew her with such confidence unto Christ, but that Christ had first given her an inward assurance, and that drew her: *and we love him, because he hath first loved us*, and we see him and know him, because he hath first seen us, and made himself known to us, to be a fulness for us, to satisfie us, and therefore we both hunger and thirst after him; and saith the Spouse, draw me, and I shall run after thee: and none, saith Christ, can come to me but whom the father draweth, nor none can see themselves lost, till Christ hath found them, and by his fulness discovers unto them their own emptines without him, but while they were lost, and not found by Christ, they could not see themselves lost, and then could not acknowledge it: for if our Gospel be hid, saith *Paul*, *it is hid to them that are lost and believe not*, whom the god of this world hath blinded their mindes, lest the light of the glorious Gospel of Christ, who is the image of God, should shine unto

Jer. 31. 18, 19.

Luk. 15. 18.

Mat. 15. 22.

1 Joh. 4. 19.

Can. 1. 4.

unto them, and so long they cannot acknowledge their condition, and Christ in that condition, cometh to them before they can make an acknowledgement of it to him; for he came to make the blind to see, what? to see him, and to see their own lost condition without him, which they could not do, till after they had been found of him: and thus the son of man is come to seek and to save that which was lost, and so shine in their hearts, to give them the light of the knowledge of the glory of God, in the face of Jesus Christ, and this treasure they have in earthen vessels, that the excellency of that power may be of God, and not of them; and so it is not of man, but the Lord, that a man is made to see and acknowledge his condition, both in Christ and out of Christ. 2 Cor. 4. 3, 4, 5, 6, 7.

The eigth Scripture you object, against is, where Christ prays for his enemies, *Father forgive them, for they know not what they do*; and you say he prayes not for all his enemies, nor for all men, but for those enemies which imbrued their hands in his blood, because you say they did it through ignorance.

I answer: Those enemies that killed Christ were but the actors of it for us, for we were all excessory to it, and all men are guilty of the act, every mans sin crucified him, and all men, in all ages have bin betrayers and murtherers of the Just One, even of his spiritual life in them, as of that person in whom that life was manifested, as it was to be in us in due time, and they that now persecute the life of Christ appearing in any, may also be said to do it through ignorance, because they know not that it is the life of him, and which none can know but he that hath it, and to that life of Christ in others, which they have not manifested in themselves, they are enemies, and will seek to destroy it; for every thing will love its own, as Christ he loves all men, knowing them to be his, but they love not him, because they know him not to be theirs, for he came to his own, and his own received him not, and the world will love its own which they know, but I am not of the world, saith Christ, therefore they crucified me, and you are not of the world, saith he to his Disciples, but because I have chosen you out of the world, therefore the world hateth you as it hated me, and it is most certain he prayed for all men, and doth, and will ever pray for all men; for if any man sin he hath an Advocate with the Father, Jesus Christ the righteous, who is, 1 Joh. 2. 1.

John, a propitiation, not onely for our ſins, but for the ſins of the whole world, and as he wills the ſalvation of all men, ſo no doubt he prayeth for all men that they might be ſaved, and he knowing his Fathers will to ſave all, doth therefore deſire it.

Then you again object the words of Chriſt, *I pray not for the world, but for thoſe which thou haſt given me out of the world.* This I have already anſwered, that by the world is meant worldly luſt, pride, honour, and glory, ſin, and evil, and the ſtate of perdition, which Chriſt came to end and deſtroy, and of which his kingdom is not, therefore he prayeth not for that, that it ſhould remain; but as he hath dyed for the ſin of all, ſo he prayeth that the ſin of none might be imputed to them, but to him which dyed for them, and is onely able to conquer it, and that all men ſhould be delivered from it, therefore he ſaith, I will the ſalvation of all men, and it his kingdom onely, that he deſires ſhould come unto men, and be revealed in them, and men and all things confounded, and aſhamed, to what they are and have bin in any other kingdom beſides Chriſt, and be ſaved onely in his; and in this ſenſe he prays not for the worldly ſtate, nor that God ſhould glorifie any of his people, in any of the kingdomes of the world, with worldly glory and honour, which is all againſt his kingdom, but that they ſhould be glorified in his kingdom, which is the glory of all kingdoms, and that all men and kings ſhould bring their glory and their honour into his kingdom, to make up the glory of that, whereby all the kingdoms of the world ſhould become the kingdom of the Lords, and of his Chriſts, and he onely to reign in them all as his own kingdom over all the earth, and this is the ſum of his prayer, and ought to be the prayers of all men, that it might be ſo, and till all men enjoy him in this kingdom, they are not ſaid to be given to him, nor he to be praying for them in their apprehenſion, nor they to be ſo praying; for prayer is onely to be made here, and here it is onely acceptable, and that in and by Chriſt himſelf, for no other knoweth how to pray, and God heareth not ſinners, and therefore he ſaith, I pray for them, I pray not for the world, but for thoſe which thou haſt given me, for they are thine, and all mine are thine, and thine are mine, and I am glorified in them, and now I am no more in the world, but theſe are in the world, and I come to thee, holy Father, keep through thine own name,

Rev. 21. 24. 26.

Rev. 11. 15.

Joh. 17. 9, 10, 11.

name, thoſe whom thou haſt given me, that they may be one as we are; and ſo his prayer for them is that as they believe in him, ſo they may be one in him through believing, as they believe, and come out of the evil of the world to him, and as he had ſtill kept them from the evil, and hatred of the world, which did ſtill hate them as it hated him, ſo that the Father would keep them alſo, even all that the Father had given him to keep, they being not of the world, as he was not of the world: And other ſheep I have, ſaith Chriſt, which are (yet in the world, meaning all that do not yet believe in him, and are) not of this ſort (that is of believing) them I muſt bring in alſo, that there may be but one fold, and one ſhepherd, as there is but one King, and his name one over all the earth: and theſe Chriſt prayes for, as well as for the other, that they may come in, and be ſanctified through the truth, and ſo he ſaith, *I pray not for theſe alone, but for them alſo which ſhall believe on me through their words, that they alſo may be one, as thou Father, art in me, and I in thee, that they alſo may be one in us, that the world may believe that thou haſt ſent me*; and ſo he will make all people to ſee him, that yet hath not known him, nor the Father that ſent him; and till they do know him, his word hath no abiding in them, neither do they ſee his prayer to be effectual to them, but without him they are through ſelviſhneſs, and for their own carnal ends praying for themſelves, and know not that he is praying for them, and according to that he is ſaid not to pray for the world, till they have the ſpirit of prayer in them to always pray in the ſpirit, and in all things to give thanks, as his ſpirit in me beareth witneſs, and till then they may be ſaid to be of thoſe *Jude* ſpeaks of, who ſeparate themſelves, ſenſual, having not the ſpirit, but are deſpiſers and mockers of others, who look to be juſtified in the multitude of prayers, and their own works, and whoſe prayers are natural, carnal, and formal, to be ſeen of men, and to have praiſe from men, but ye, *beloved*, ſaith he, *building up your ſelves on your moſt holy faith, praying in the holy Ghoſt, keep your ſelves in the love of God, looking for the mercy of our Lord Jeſus Chriſt, unto eternal life.*

Joh. 10. 16. Joh. 17. 20. 21. Jud. 19. 20. 21.

The ninth Scripture which proves general Redemption and Salvation to all men, and Chriſt praying for them, which you object againſt and deny, is this: *If any man ſin, we have an Advocate with*

with the Father, Jesus Christ the righteous, who is the propitiation for our sins, and not for ours onely, but for the sins of the whole world: To which you say nothing in answer, *but that he is a propitiation sufficient*, you say, *for the sins of the whole world, but not effectual; because all*, you say, *do not believe.*

I answer: Then you do grant me in this, that nothing but faith which should manifest this salvation to all men, is wanting, and then it would appear that all were saved, onely all had not faith to believe it; which faith, you say, though you say you know not what, is the effect of his work, and so it is as to man, for it finisheth the work of salvation with man, though it was done in Christ before the foundation of the world, and to be manifest in due time; and then is it effected and perfected, not onely as to Christ the perfecter, but to man which in Christ is to be perfected, as Christ is perfect; and I do not say that their salvation is come to them, till they do believe it, for by faith is it brought and handed to them as the handmaid of salvation; which faith salvation makes use of, and is the author of it to make it self known unto
Heb. 12.2. man, and so it is written of Christ who is mans salvation, *that he is the Author and finisher of our faith*; and so faith is the fruit of salvation which gives assurance unto man, and shall to all men in due time, as I have already opened and proved, and therefore it is your ignorance in it, that makes you ob ect against it.

And therefore if Christ, as you also say, be sufficient for all mens salvation, then no doubt in due time he will effect it in all men, as also in himself the first born of men from the dead; and there is nothing wanting with men but faith to shew it unto them;
Heb. 2 8,9 and so it is written, *That as he hath tasted death for every man, that all might be saved from all their enemies by him, so he hath put all things in subjection under his feet, for in that he put all in subjection under him, he left nothing that is not put under him, but now we see not yet all things put under him*: therefore this work of seeing is all that is wanting, and this shall not be always wanting, but in due
Rev. 1.7. time they shall see it; for *every eye shall see him, and they also which pierced him, and all kindreds of the earth shall wail because of him*, they shall be in pity for him, and shall be pitied by him; for he shall comfort all nations, and all nations shall see his glory, and shall desire him, and he shall come unto them, and save them;

there-

therefore, he saith, *he will make bare his holy arm in the eyes of all the nations: And look unto me, all ye ends of the earth, and be ye saved, saith God*, therefore all shall see him for their comfort at last: and this is the last work he hath to do for him in his second coming in the spirit, to assure them, stablish, and settle them in that which was done in him for them by his first coming in the flesh, and which God from all eternity had appointed, and nothing shall be able to hinder it: and though all men yet see him not to have appeared to all men the second time in the fulness of his glory, yet those that have seen him, are to bear witness of him that he will do it in due time, else it would not have so been written, that every eye should see him, and every man be presented perfect in him, and that all flesh should see the salvation of God, and all should know him from the least to the greatest of them, and be all taught by him; therefore it is most certain that what he came as sufficient to do, he will effect, finish, and bring to perfection, and he intends the salvation of all, else he would not be a propitiation for all that they might be saved. Isa. 52. 10. Rev. 1. 17. Col. 1. 28.

The tenth Scripture which proves General Redemption against which you object, is, *who will have all men to be saved, and come to the knowledge of the truth*; which, you say, *must not be understood of his secret will, but of his revealed will, if they repent and believe the Gospel.* 1 Tim 2. 4.

I answer: That in this you would make God a lyer, and changeable in his word, minde, and will, to determine that which he will not do, and to reveal more in the Scripture then was in his mind, and so make his Prophets and Apostles lyers, nay, himself a lyer, who saith, *I will have all men to be saved*, if he should not do it: *but let God be true, and every man a lyer*; and I will rather say you Rom. 3. 4. lye, then God, for God hath said it, and he will do it; and he is not a God that he should lye, nor the son of man that he should Numb. 23. repent, and he saith, that though it be not yet done to the view 19. of all men till all believe, yet he saith it shall be done, and all shall believe, and he gave him self a ransom for all, to be testified in due time, which is done and seated in heaven between God and Christ for them, before it be brought to them and sealed in them by the spirit of faith, and seal of righteousness, for him hath God the Father sealed, therefore in him is the salvation of all men sure.

Next

Page 69. Next you say, *You wonder how the cleansing of ten lepers signifies the salvation of all men, because but one of them returned to give thanks, therefore*, you say, *but one of the ten was saved.*

Of the ten lepers saved. Acts 13. 14. Luke 17.

I answer: That God saith he will work a work and a wonder, which though it be declared unto men, they shall in no wise believe it, and it seems it is a wonder to you, and a thing which you cannot believe, that God should cleanse ten lepers, and but one of them give thanks, and yet all of them saved; but it would be a greater wonder if God should vary so much from himself to cleanse ten men, and save but one of them, wherefore then were they cleansed? but you do by this, as you would do by all things else, that would adde to you and your ways, you love the tenth of things that make for your worldly profit, therefore as men give you for Tythes but the tenth of their worldly estates and profits, so you would have God to have but the tenth part of them; but if they would give all they have to you, doubtless you would then give all them to God, and you will reckon none saved but those that will come to you, and will become yours, and bring their Tythes with them, and if not, you will say they are damned; for you preach up the payment of Tythes, and to honor the Ministers, as one of the chiefest duties of man that merits salvation; and what is this but damnation in you?

And though through ignorance you wonder that the ten lepers which were cleansed should be saved, I must again tell you, that you know not the mystery of godliness, nor the riches of Gods love in pardoning sinners; for the cleansing of the ten lepers, signifies the cleansing of all men by Christ, as ten Commandments includes all Gods commands, though they are never so numerous, and yet one includes all the ten, and they are all comprehended in one; *for this thou shalt not commit adultery, thou shalt not kill, thou shalt not steal, thou shalt not bear false witness, thou shalt not covet, and if there be any other Commandment, it is briefly comprehended in this saying, namely, thou shalt love thy neighbor as thy self, for love worketh no ill to his neighbor, and love is the fulfilling of the whole law*; so were the thanks of that one leper sufficient for the tens cleansing.

Rom. 13. 9, 10.

This one leper returning and giving thanks for all the ten lepers that were cleansed, signifies Christ, the fulfiller of the Law

of

of the ten Commandments, and finisher of all sin and transgression for all men, who after he had shed his blood for their cleansing, returneth thanks to the Father for it in the behalf of all men, and on him the first and great Commandment, did all the ten Commandments depend, to be satisfied and have their work done by him, that all men believing might have peace through him, and be at rest in him, according as it is written, *Ten men shall take hold of one man, saying, we will go with thee, for we have heard that God is with thee.* Zechs 8. 23.

And as these ten men here are said to take hold of one man, so the ten Commandments all of them takes hold of that one Commandment of Love, which is Christ, to be perfected in him, for he hath magnified his love, and made it honorable, he hath laid it upon one that is mighty, to be fulfilled and kept by him, even so do all men look to Christ for salvation, takes hold of him, even the first and the last to be saved, and have their sins born, remitted, and done away by him, for he hath laid upon him the iniquities of us all; and he his own self bore our sins in his body on the tree, and by his stripes are we healed, and in him onely we are accepted; and therefore we desire to go with him, because we have heard that God is with him; yet not that Christ was a leper nor a sinner, though he was numbred among transgressors, for evil be to him that evil thinks, and Christ knew no sin nor evil, but being one with sinners in their cleansing, as he being the head, and they the body, and he bearing their sins for them in their cleansing, he knew how to give thanks to God for their cleansing: and indeed thanks as well as all things else, is accepted with the Father from none but Christ, for he is the beloved, and all men and things are accepted in him; and therefore thanks from us is required to be by him, so saith *Paul, whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him*: and Christ saith, *I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes and sucklings, even so Father, for so it seemed good in thy sight*: and this Scripture is this day fulfilled upon you, that this mystery of cleansing, saving, and giving of thanks, is hid from you, and revealed to the ignorant and unlearned in the wisdom of the world, and then you abuse Christ Isa. 53, 6. 1 Pet. 2. 24. Col. 3. 17. Matth 11. 25, 26.

and the Scripture, ſaying that he ſhould ſay, *there are few that ſhall be ſaved*, no, they are not the words of Chriſt, but of one to Chriſt, as you may be, that ſay, are there few that ſhall be ſaved? *Mat. 7. 14.* for the words of Chriſt are, *Narrow is the way that leadeth unto life, and few there be that finde it*, ſo we ſee indeed that few finde Chriſt, the Way that leadeth to eternal life, but Chriſt findes all *Iſa. 65. 1.* before they can finde him, *I am found of them that ſought me not*, ſaith he; ſo that no man by works findeth Chriſt, but Chriſt by free grace findeth them, and makes his abode with them, even with all men, for as all have ſinned and come ſhort of the glory of *Rom. 3, 23, 24.* God, ſo all are juſtified freely by his grace, through the redemption that is in Jeſus Chriſt. And thus I have cleared and anſwered theſe Scriptures concerning General Redemption.

CHAP. XXXV.

Several Scriptures and Reaſons anſwered, to prove the love of God preacht to all men, the onely means to draw men from ſin, according to the word and will of God, and of Chriſt, the Witneſs, Leader and Commander of the people, the good and faithful ſervant that gained the ten talents, his being made ruler over much, & how in a myſtery.

Page 68. mine. BEcauſe I ſay, the Doctrine of the love of God to all men, is the onely means to keep men from ſin, you ſay *it is diſagreeable to the word and will of God, and alſo to reaſon*; that it is contrary to the word and will of God, you bring this Scripture, *And of ſome have compaſſion, making a difference, others ſave with fear, pulling them out of the fire*; from whence you infer that the love of God is not to be preacht to all men.

Page 69. yours.

Jude 22, 23.

I anſwer: That *Jude* in his Epiſtle to thoſe that were called of God through love, mercy, and peace in Jeſus Chriſt, tells them of ſome wicked and ungodly men that ſeparated themſelves, ſenſual, having not the ſpirit, and that thoſe to whom he wrote might not be as them that were ungodly, he ſaith unto them as the onely means to keep them from ſinning, and as I would ſay to all men, *keep your ſelves in the love of God, looking for the mercy of our Lord Jeſus Chriſt, unto eternal life*: And concerning thoſe that are wicked amongſt them, and not yet called, he ſaith, *and of ſome* *Jude 22.* *have compaſſion, pulling them out of the fire*: that is, you ſay, the one

which

which ſins through weakneſs, is to be gently dealt with; and the other which ſins wilfully, is to be ſharply reproved.

I anſwer, That what is this to the preaching eternal wrath, hell, and damnation to any, the Goſpel it ſelf which brings ſalvation, reproves and convinces men of ſin, it reproves the diſobedient and ſtony-hearted, as well as to deal gently with the meek and tender-hearted, but in theſe words all were to be ſaved, even them which were to be pulled out of the fire, for ſo it is written, *Others ſave with fear, pulling them out of the fire, hating even the garment ſpotted with the fleſh*, not to threaten them with eternal wrath, and hell-fire, for they are already under that, nor the fear of an angry God, but of a loving God, ſuch a fear that would ſave them, not a ſlaviſh fear, but a fillial fear, that becauſe he is a God of love and mercy toward all men, therefore are they to love him again, and fear to do any thing that may not be his will, ſeeing he is a God that will have mercy, whoſe mercy and love conſtraineth them to that which is good, and ſo to pull them out of the fire by preaching ſalvation unto them, and not eternal wrath and the curſe of the law to caſt them farther in; for the more you bid them ſtrive of themſelves by works to help themſelves, and to threaten them, the farther off they are of help from God; and *Hab.* 2.13. ſeeking to help themſelves, they do but labour in the fire, and weary themſelves for very vanity, being not able to help themſelves, therefore the Lord is to help them, and they onely to be paſſive, to ſtand ſtill and ſee the ſalvation, and to be ſilent before the Lord, and know that he is God: for when you go to pull a *Pſa.* 46. brand out of the fire, you will not ſay unto it, help thy ſelf, come 10. forth, or thou wilt be burnt, as you do when you bid the creature, do this or that for ſalvation, no, that is not the way to pull it forth; ſo when you go to ſave a ſoul from wrath and hell fire, which he is under by reaſon of ſin, fear, and dread, you muſt not preach wrath and miſery, to overcome wrath and miſery, but you muſt declare an end of ſin, wrath, and miſery by Chriſt, ſtanding ready to ſave them, that they may not be burnt, nor that the flame *Iſa.* 43. 3. ſhould kindle upon them, for it is the love of God that will appeaſe wrath, and his mercy will over ballance ſin and miſery: and theſe brands were to be ſaved, elſe why ſhould they be pulled out of the fire? but God ſaid of his people *Iſrael, ye were as a fire brand*

Amos 4. 11. *pluckt out of the fire*, and that is through love and not hatred, and those that preach unto them this salvation, were to do it in the fear and love of God, not of the devil and hell, that the people which were to be saved, might not be destroyed in the doing of it, nor brought to despair through fear of death, and if their garments be filthy, polluted, and spotted with the flesh, then hate the garment and preach destruction to that, but salvation to him that wears it, for this is the gospel-message, & this is the good Physician, and physick applied to heal the wounds, even so did Christ, for when he saw men polluted in their blood, then was their time the time of love, and as he passed by them, he said Ezek. 16. unto them, Live, he spread his skirt over them, and covered their nakedness, and throughly washed away their blood, he anointed them with oyl, and so put on them change of rayment, love for wrath, mercy for misery, a cure for a wound, and not a wound for a wound, but comfort to the comfortless, cleanness for filthiness, righteousness for sin, compared with the Prophet *Zachariah*, where we read of *Joshua* the high Priest, a type of Jesus Christ, that as the people stood with their sins before Christ, so Christ was clothed with the sins of the people, to loose them; so *Joshua* stood clothed before the Angel in filthy garments, for the Angel to take them away from him, and Satan he stood and resisted him, as you do Christ, when he would take away sin from us, no more to be imputed to us, which work of Christ you resist, when you preach eternall wrath and damnation to poor souls, and oppose the Doctrine of the love of God, which should take away sin, even the knowledge of sin: and the Lord said unto Satan, *the Lord rebuke thee, O Satan, even the Lord that hath chosen* Jerusalem, *rebuke thee: is not this a brand pluckt out of the fire?* and how was that done, but by taking away his filthy garments, and it was love in God that Zech. 3. 1, 2, 3. did it, *for take away his filthy garments from him, and unto him he said, behold I have caused thine iniquity to pass from thee, and I will clothe thee with change of rayment*, and Satan for resisting this work, was rebuked by the Lord; so he that opposeth the Doctrine of the love of God, and salvation by Christ, as you do, is to be rebuked as Satan was, but such rebuking saveth none, but mercy in God through Jesus Christ: but when they are so rebuked, as that sin thereby is made to depart from them, and it is sin and Satan in men

men that is rebuked, that it may leave men, and I know nothing rebukes it more then the ſpirit of love and holineſs, which is in oppoſition to all enmity againſt Chriſt; for as through want of love in us, and the knowledge of love in God to us, makes us to ſin againſt him, ſo we cannot love him no more to ſin againſt him, but by his loving us firſt, and ſhewing his love to us, for that rebukes our hatred to God and all good things, and ſo we are to deal in love and meekneſs with all men that offend us, to reſtore them as God hath dealt with us to reſtore us; ſo ſaith *Paul*, if a brother *Gal. 6. 1.* be overtaken in a fault, ye which are ſpiritual, reſtore ſuch a one 2. with the ſpirit of meekneſs, conſidering thy ſelf leſt thou alſo be tempted, and bear ye one anothers burdens, and ſo fulfil the law of Chriſt, for man is to be rebuked, ſo as to be ſaved, but Satan ſo as to be deſtroyed; but you come not in the ſpirit of meekneſs, as a man which is ſpiritual to ſave them unto whom you come, when you come thundring workes and the law, damnation, wrath, and eternal judgement, and ſo you bear not their burden for them, but lay more upon them, and you do it unto them without reſpect of perſons; and ſo you break the bruiſed reed, and quench the ſmo- *Iſa 42 3.* king flax, contrary to the rule of Chriſt, you knowing not how to diſtinguiſh them, nor the difference between them, whether they ſin through weakneſs or willfulneſs, no, it is Chriſt the word of *Heb. 4. 12.* God that knowes the heart of man, and divideth between ſoul and ſpirit, that diſcerns the thoughts and intents of the heart, and is the ſearcher and tryer of their reins, therefore he onely *Joh. 16. 8.* is able to convince man, and the ſpirit hath he ſent for that work, and no man knows his own heart, much leſs another mans; therefore man is to preach alike Doctrine of love and ſalvation to all, for that is judgement it ſelf, and leave the work and effect of it to God, who workes both to will and to do in them.

But there are things high, and things low, which are to be preached to the ſtrong and to the weak, to the babes ſaith *Paul*, I gave milk, to ſtrong men ſtrong things, he became all to all, as they were able to receive him: and as Chriſt ſaid unto his Diſciples, I have many things to ſay unto you, but ye are not able to bear *Mark. 4.* them yet, ſome will not endure ſharp reproof without bruiſing 33. them, and theſe are lambs or babes, which Chriſt ſaith he will gather with his armes, and carry in his boſom, but the fat and the *Iſa 40 11.*

ſtrong

ſtrong he will feed with judgement, and let him do it where he ſeeth need, for it is his work and way alſo to ſave them; but with ſuch a judgement in which cometh mercy, and no eternal deſtruction to men, but to the ſins and iniquities of men: And to thoſe that are made ſtrong in the Lord, they delight in high things, and low things are no food for them, but for the weak, *for one believeth he may eat all things, another who is weak, eateth herbs*, and let them not one judge another, for God hath received them both: one man eſteemeth one day above another, another eſteemeth every day alike, ſome account ſome things which God hath made to be evil, others count all things good, as at the firſt, and all things indeed are pure, but it is evil for that man who eateth with offence, or is offended at any thing, and whatſoever is not of faith is ſin, and alſo damnation to him that doth it, *But unto the pure all things are pure, but unto them that are defiled and unbelieving, is nothing pure, but even their minde and conſcience is defiled*: And *Paul* ſaith, *I know and am perſwaded by the Lord Jeſus, that there is nothing unclean of it ſelf, but to him that eſteemeth any thing to be unclean, to him it is unclean*, and happy is he that condemneth not himſelf in that thing which he alloweth: but let every man, ſaith *Paul*, be fully perſwaded in his own minde, let him examine himſelf and ſo eat, and no man ought one to judge another, for every man ſtandeth or falleth to his own maſter, which is his own mind, and what haſt thou to do to judge another mans ſervant? but this thou mayeſt do, as Chriſt ſaith, if any man treſpaſs againſt thee whereby thou art wronged, go and tell him his fault between him and thee alone, if he ſhall hear thee thou haſt gained him, but if he will not hear thee, then take with thee one or two more, if he hear not them, then tell it the Church, if he refuſe to heare them, let him be unto thee as an heathen man, and a Publican; and I am ſure God is merciful to Publicans and ſinners, and the heathen which raged againſt him, he hath given to Chriſt for an inheritance. And *Paul* ſaith, *If any man obey not our word, note that man and have no company with him, that he may be aſhamed, yet count him not as an enemy, but admoniſh him as a brother*; and after this manner are we to deal with men, that we may gain them, and not threaten them by the law, with wrath and eternal damnation, if they come not unto us, for that will come on them too faſt of it ſelf, from which they are

Rom. 14. 1, 2.

v. 20. 23.

Tit. 1. 15.

Rom. 14. 14

v. 22.

v. 5.

Mat. 18. 15, 16, 17

Pſa. 2. 1. 8.

2 Theſ. 3. 14, 15.

to

to be saved, and not left to be destroyed by it; and so according to the Gospel, we are to deal with all men, to hold forth mercy, love, and salvation to them by Christ, who is to reclaime them, and save them, for as by the law sin revives and men die, so by the Gospel Holiness revives, and men live. *Rom. 7. 9.*

And that of *Titus* where *Paul* saith, rebuke them sharply, that they may be sound in the faith, is meant such as your self, and others that hate to be reformed, and will teach things which you ought not for filthy lucres sake, and will oppress the poor and needy, rob Christ of his honor, and the people of their right, these actions in you ought to be reproved, yet to preach salvation to you, and so to tell you that would either buy or sell the gift of God for mony, as *Peter* told *Simon Magus*, *I perceive that thou art in the gall of bitterness, and in the bond of iniquity*, and therefore hast no part nor lot in this power of the Holy Ghost, nor of preaching by the gift of God: and as *Paul* also said unto *Elimas* the Sorcerer, when he withstood the Apostles Doctrine of salvation, as you do, he said unto him, *O full of all subtilty & all mischief, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the way of the Lord? therefore thou shalt be blind*, & indeed all that see not by the eye of the Holy Ghost & light of the spirit of God, are blind, and that preach and write not by the inspiration of God, are ignorant, knowing nothing of Christ nor his way, by which soules are converted to Christ, and made whole by Christ, which way of God you know not, as appeares, when you say you must preach wrath and eternal judgement unto sinners, to cleanse them before you preach love & mercy to heal them, otherways you say you shall heal them deceitfully like false Prophets, I tell you that by your preaching wrath and damnation to poor sinners, you do not thereby cleanse them, but the more wound them, for you bring them further under wrath and condemnation, fear and despair, as I have already made appear, and nothing but love and mercy will recover them, cleanse and heal them; and judgement and wrath are not to be preached together, but judgement, mercy, and love without wrath, cometh together in the conversion of any sinner. *Acts. 8. 20, 21, 22, 23.* *Psal. 89. 1. 2.*

And those against whom the Lord complains for healing the daughter of his people slightly, saying, *peace, peace, when there is no peace*, are the false Prophets and Priests, which through covetous- *Jer. 6. 14.*

ness

neſs for filthy lucres ſake, and to bear rule over the people, do deal falſly with them, and draw them from the Lord to the ways of men, to have peace in them, and ſo cry peace, peace, where there is no peace; for, ſaith Chriſt, *I am your peace, and the way of peace, and whoſoever cometh unto me, ſhall finde reſt for his ſoul*; but if you follow men, and hearken unto them, who run of themſelves to preach and ſeduce them, whom I ſent not, ſaith the Lord, by my ſpirit, I ſay, ſuch will not finde inward peace, but inward trouble; therefore ſaith the Lord, *Ceaſe from man, whoſe breath is in his noſtrils, for wherein is he to be accounted of? But a wonderful and horrible thing is committed in the Land, the Prophets propheſie falſly, and the Prieſts bear rule by reaſon of their means, and my people love to have it ſo, and what will ye do in the end thereof?* why, behold ſaith the Lord, *all ye that kindle a fire, that compaſs your ſelves about with the ſparks, walk in the light of your fire, and in the ſparks that ye have kindled, this ſhall ye have at my hands, ye ſhall lye down in ſorrow*; therefore with him I ſhall alſo ſay, *who is among you that feareth the Lord, that obeyeth the voice of his ſervant, that walketh in darkneſs, and hath no light, let him truſt in the name of the Lord, and ſtay upon his God*; And as the work of men is to kindle a fire to deſtroy themſelves, ſo the work of God is to pull them out of that fire to ſave them. And thus I have anſwered your Scripture of *Jude*.

Iſa. 2. laſt. Jer. 5. 30 31. Iſa. 50. 1, 11.

And that this Doctrine of love and free grace of God in Jeſus Chriſt preached to all men, is the onely means under God to keep men from ſin, and convert ſouls to God, *Paul* to *Titus* ſheweth it being that means of God in Chriſt to ſave them, who were ſinners as great as any; and therefore he exhorteth *Titus* to put them in minde who were alſo to be Teachers of others, to be ſubject to the powers which were of God, and to be ready to every good work, to ſpeak evil of no man, to be no brawlers, but gentle, ſhewing all meekneſs unto all men; *for* (ſaith he) *we our ſelves alſo were ſometimes fooliſh, diſobedient, deceived, ſerving divers luſts and pleaſures, living in malice and envy, hateful, and hating one another, but after that the kindneſs and love of God our Savior toward man appeared, not by works of righteouſneſs which we have done, but according to his mercy he ſaved us, by the waſhing of regeneration and renewing of the Holy Ghoſt, which he ſhed on us abundantly thorow*

Titus 3.

row Jesus Christ our Savior, that being justified freely by his grace, we should be made heirs according to the hope of eternal life: this is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in Jesus Christ, may be careful to maintain good works, these things are good and profitable unto men; and there is nothing so powerful and effectual to restrain men from sin, & teach them to do good works, as this Doctrine of free grace, and love of God manifest through the Lord Jesus, for (saith he) the grace of God which bringeth salvation hath appeared to all men, teaching us, that denying ungodliness and worldly lusts, we should live soberly and righteously in this present world, looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ, who gave himself for us, that he might redeem us from all iniquity, and purifie unto himself a peculiar people, zealous of good works; these things speak, and exhort, and rebuke with all authority, let no man despise thee: and what is it now but the grace of God, and the love of the Lord Jesus, that constrains men from evil, and to do good? and this you would not have to be preached to all men, but do say it is contrary to the word and will of God, which I have proved from Scripture to be the word and will of God, and that it ought to be preached to all men, seeing nothing is of that power besides it to constrain men, and to make men zealous of good works; for can I do this wickedness to sin against that God that is so good to me, to passe by all my transgressions, and forgive all my sins? no, his love to me begets a love in me to him again, and therefore we love him, because he first loved us. Tit 2. 11, 12, 13, 14 15.

And thus I have answered your objection, and proved that this Doctrine of the love of God to all men, is the onely means to keep them from sin, and then, *sin shall not have dominion over you, for ye are not under the law, but under grace*, for ye have obeyed from the heart that form of Doctrine which was once delivered you, and which, saith *Paul*, I received, *that Jesus Christ died for our sins according to the Scriptures, and according to the glorious Gospel of the blessed God, which was committed to my trust; and I thank Christ Jesus our Lord, who hath inabled me*, saith Paul, *for that he counted me faithful, putting me into the Ministery, who was before a blasphemer, and a persecutor, and injurious, but I obtained mercy, because I did it ignorantly in unbelief*, and all men before conversion are in Pag. 69. Rom. 6. 14 15. 1 Cor. 15. 3.

the like condition, even under the unbeliefe, as were the other Apoſtles; and as I, ſaith *Paul*, who was the chiefeſt of ſinners, and yet I obtained mercy, how? why, *by the grace of our Lord Jeſus, which was exceeding abundantly with faith and love, which is in Chriſt Jeſus: this is a faithful ſaying, and worthy of all acceptation, that Chriſt came into the world to ſave ſinners, of whom I am chief.* And this is the Doctrine which ought to be preached to all men, to convert them to God, and which you deny, and therefore you are no Miniſters of Chriſt, nor of that Goſpel which is the power of God unto ſalvation, and is free for all men. And thus, that the love and free grace of God is to be preached to all men, is agreeable to the word and will of God, and not diſagreeable, as you ſay.

1 Tim. 1. 11, 12, 13, 14.

Reaſ 1. Next, To ſay that the love of God is the onely means to keep men from ſin, you ſay, is diſagreeable to reaſon, concerning which you make a compariſon, that ſuppoſe a man to have two ſons on which he hath a large patrimony to beſtow, and both of them committed to the care of one tutor, and one of them prove a prodigal, walking in evil courſes, you ſay the way of his tutor to reclayme him, is not to tell him of his fathers love to him, & that he hath an inheritance with his father, which he will not diſinherit him of: this you ſay, will make him more licentious; but you ſay, to command him to reform, telling him that if he return not, his father will diſinherit him.

I anſwer, It appeares you know not God, nor the power of his love, able to conſtrain men from ſin without any thing of themſelves, and that Chriſt ſent unto them by the Father is a word of command to turn them, therefore I will tell you, that God the Father in love to all the world hath appointed Chriſt to be a tutor, a witneſs, a leader, & a commander of the people, to turn the rebellious of men from their evil wayes, and to be gracious unto them, to bring them from darkneſs to light, from Satan to God; and the way that he takes to do it, is to ſet before them a loving Father, who notwithſtanding their rebellion againſt him, in breaking his laws and commandements, he ſtill loves them, and will not forſake them, though they forſake him, and for that purpoſe he is come to declare that meſſage of love unto them, to beſeech them, and reconcile them again unto God, the means whereof is love,

Joh. 3 16. Iſa. 55. 4. Iſa. 30. 9, 28. Iſa. 43. 24, 25.

love, which covereth all ſins, and God commendeth his love to- *Prov.* 10.
wards us, in that while men were yet ſinners, Chriſt dyed for the 12.
ungodly: and love will overcome all things, and from which love *Rom.* 5. 8,
nothing can ſeparate us, therefore for our ſins he will not diſin- 7, 8.
herit us, and this love is without reſpect of perſons in God, or of *2 Sam.* 14.
times, & God were no God of love, nor a friend to his people, if he 14.
were changeable and loved not alwayes, *for a friend*, ſaith *Solomon*, *Prov.* 17.
loveth at all times, and God having loved us once, loves us unto 17.
the end, and is no enemy but a friend to all people; for though *John* 3.13.
they are enemies to him, yet he loveth them, and his love is un-
changeable, and this unchangeable love of God, Chriſt came to
declare to all people, as the onely means to make them love him,
for we love him becauſe he firſt loved us, and he that loveth God,
ſinneth not againſt God, neither feareth Gods anger, for there is
no fear in love, but according as a mans fear is, ſo is Gods diſplea-
ſure to him that feareth; & Chriſt knowing that nothing will more *Pſal.* 90.
prevail with men then love, he therefore ſheweth his Fathers love 11.
unto them, in ſending him to redeem them, and it was onely love
to men, that the Father committed unto Chriſts charge, to mani-
feſt unto them to reclaime them from ſin, to bring them home to
their inheritance; & they that will not hearken unto that voyce of
Chriſt their tutor, leader, and commander, who is to bring them
home by love, they do thereby diſinherit themſelves for a time,
for without Chriſt tell it them, they of themſelves know nothing
but anger in God; and therefore *God ſo loved the world, that he gave* *John* 3 16,
his onely begotten Son, that whoſoever believeth in him ſhould not periſh, 17.
but have everlaſting life; for God ſent not his Son into the world to *Rom* 5 8.
condemne the world, but that the world through him might be ſaved:
and God commended his love towards us, that while we were ſin-
ners Chriſt dyed for us Now if a tutor declare the fathers love to
his ſon that is rebellious, how he will not diſinherit him, though
he hath rebelled againſt him, but waiteth to be gracious unto him,
and will forgive him (as Chriſt doth thoſe that rebel againſt him) *Rom.* 10.
and the ſon not believing this meſſage of the tutor, therein doth 11.
he diſinherit himſelf for that time, even as *Eſau*, who ſold his
birth-right, and as we all do while we remain in ſin and unbe-
lief, and believe not the meſſage of Chriſt ſent by the Father
unto us, ſo long we diſinherit our ſelves, yet the tutor is to be

faithful in his meſſage ſtill, and to ſhew nothing but love from the father to the ſon, which at ſome time or other may reclayme him,
Rom 5 20, 21. and he have his eyes open to ſee his fathers love, and then he will ſee that his fathers love hath abounded beyond his ſins, and that nothing was able to ſeparate between him and his fathers love, and is not this moſt for his fathers honour? yea it is, & his ſons ſhame, that he would ſo long rebel againſt ſo merciful and loving a father, as the prodigal did, yet did his father receive him at laſt: and it is never too late for any man to return to God, (but the ſooner he doth, the ſooner he will enter into his fathers joy,) and have peace in God, for God is long-ſuffering and abundant in goodneſs and truth, and will not the death of a ſinner, but will receive him at any time, in a moment, at the twinkling of an eye, at the laſt houre, as he did the thief upon the croſs, who to the laſt
Mat. 27. 44. houre reviled him, yet Chriſt ſaid unto him, *this day ſhalt thou be*
Luk. 23. 43. *with me in Paradiſe*; and though we deny him, yet he remaineth faithful, and cannot deny himſelf, but we deny our ſelves of the benefit of his love, when we receive him not in that meſſage of love but deny him; as the prodigal while he rebelled and returned not, he in oyed not his father love and bleſſing, which his father had in ſtore for him, and he was not diſinherited of it by his father, notwithſtanding his evil courſes, neither ſhall any man; for God is the ſame ſtill, and changeth not.

And Chriſt by manifeſting the Fathers love to men, and the riches of his glory, doth thereby put a deſire in them to the Father; and Chriſt himſelf is this deſire of the people, and in the people, for he is the deſire of all nations, and the deſire of all nations ſhall come, and till men ſee him, and know the unchangeableneſs
Iſa 53. 2. of their Fathers love by him, they can have no deſire after him, that is, they have ſo long no Chriſt, and there is no outward form nor comlineſs in him, that men ſhould deſire him, he is not outward formality of profeſſion, nor religion, nor outward form of worſhip, but he is an inward glory which the world ſeeth not, for
Pſa. 45. 13. the Kings daughter is all glorious within, and within is the glory of Chriſt to be revealed, and Chriſt himſelf is this glory, this heavenly treaſure, the Fathers everlaſting kingdom and eternal inheritance, which none can receive till it be given them from above, and therefore, though all men have an inheritance with God,

God, yet none of themſelves can come to it when they will, till it be given them of the Father by Chriſt, nor none can keep themſelves from it, when the Fathers will and pleaſure is to give it, and draw them to it; and ſo ſaith Chriſt, who is this inheritance, *None can come to me but whom the Father draweth*, and he draweth them by love, and all that the Father hath given me, and I made a tutor, leader, and commander of, ſhall come to me, ſaith Chriſt, *and he that cometh to me, I will in no wiſe caſt off*; and he hath given all men unto me, and I, if I be lifted up, will draw all men after me, I will rayſe them (that is in himſelf,) and manifeſt my ſelf unto them, and none of them is loſt but the ſon of perdition, the devil, and man of ſin, which exalteth it ſelf in the Temple of God againſt God, which withheld men for a time, from hearing and obeying the voice of their Fathers love, and ſo long kept them from inoying their inheritance; and it is the devil onely, that is diſinherited and caſt out of heaven, for his diſobedience, and all men diſobedient are ſo long caſt out with him, and none remaines in heaven, nor are to be for heaven, but thoſe whom Chriſt is obedience for, or thoſe who have him for their obedience, which the devil hath not, nor ever will, neither would that men ſhould, but fights againſt it, and ſeeks to teach men another way of obedience, which is not of Chriſt but of themſelves, as you do when you would perſwade men to come to God, without Chriſt, threaten them with fear to affright them, and not with love to win them, and for this the devil hath no part in Chriſt, for the way of Chriſt to draw men to him, is peace and love, not fear nor anger, for that is the devils way, by which he would hunt men, and ſo drive them from Chriſt, in which way they have no peace but trouble, though he will promiſe them peace in it, and of this way of the devil (who is a hard task-maſter to ſet men in a way, in which they are not able to walke, contrary to the way of Chriſt, whoſe yoke is eaſie, and his burden light,) Chriſt forwarns his Diſciples to beware, and before he was to leave them, he ſets before them his way, promiſing them the Holy Ghoſt, and ſaying, *Peace I leave with you, my peace I give unto you, not as the world giveth* (of which the devil is a prince) *give I unto you, let not your heart be troubled, neither be afraid, ye have heard how I ſaid unto you, I go away and come again unto you, if ye loved me, ye would rejoyce, becauſe I ſaid I go unto the Father,*

Joh 6. *chap.* 3. *chap.* 12. 31.

2 *Theſ* 2. 3, 4.

1 *Joh* 4. 18.

Joh 14. 27, 28, 29.

ther, *for my Father is greater then I, and now I have told you before it come to paſs, that when it is come to paſs ye might believe*: what? why, that I goe away in the fleſh, and will come unto you in the ſpirit, in the mean time I leave my peace with you, which the world giveth not, neither receiveth, but the devil and prince of the world, by his inſtruments will come and ſeek to deſtroy your peace with me, and my peace with you, and will ſeek to ſet you in a way wherein is no peace, but believe him not, nor them, but remember my words; and therefore Chriſt ſaith, *Hereafter I will not talke much with you, for the prince of this world cometh, and hath nothing in me, but that the world may know that I love the Father, and as the Father gave me commandement, even ſo do I, riſe, let us go hence.*

Joh 14. 30, 31.

Now all this while, though the devill and men declare a difference between God and men, and ſhew Gods anger unto men, yet is Chriſt, as a faithful witneſs and tutor, or Ambaſſador between God and men, ſtill interceding with the Father for men, and beſeeching men to be reconciled to the Father, even all men, or the whole world, and were not all men intereſted in Chriſt, and with the Father, to have and injoy an inheritance with them, he would not intercede and pray the Father for them.

1 *Joh* 2. 1, 2, 3.

But ſhould Chriſt, as you ſay, tell the people, to reclayme them from ſin, that God is angry with them, and will diſinherit them if they of themſelves turn not unto him, the people may then ſay unto him, wherefore art thou then ſent by the Father in love to beſeech us? wherefore hath he made thee our witneſs, leader and commander, and hath given all power into thy hands to turn us, who without thee can do nothing, if we that have no power, but are poor, miſerable, blinde, and naked, and can of our ſelves do nothing, muſt turn of our ſelves, and amend our own ways, or be diſinherited, then thou art no comforter, no ſaviour, nor redeemer, but like *Moſes* and the Law, a ſevere School-maſter commanding things which we cannot perform: and as was *Pharoah*, a hard task-maſter, who ſet men to make brick without ſtraw, and as *Moſes* who put a vayl before his face, that the children of *Iſrael* could not ſtedfaſtly look to the end of that which is abolished; but in thee is our hope, ſtrength and freedom, that thou in love to us wilt turn us, and then we ſhall be turned, and with loving kindneſs draw us, and

Iſa. 55. 4. 2 *Cor.* 3. 13. *Hoſ* 11. 4. *Jer.* 31. 3.

and we shall be drawn, and thou art appointed a Mediator beweeen God and us; therefore we shall not be disinherited, and because we know that with thee is peace, loving kindnes, mercy and forgivenes, therefore we say unto thee, come Lord Jesus, come quickly, and let us have thy company to tutor us, lead us and command us, and cause us to hear thy voyce, and no more to hear men that lay more upon us then we or they are able to bear, and who bring tydings of wrath, death, hell, and damnation to us, and say that God is angry with us, that we dare not come nigh him, wherefore do thou speak, let us say, and we will hear, and whither shall we go to be taught but to thee? for thou hast the words of eternal life, and whom shall we hear besides thee? for thou canst onely speak a word in season to him that is weary, and thou draweſt us in love, and by thy love are we overcome, and made to follow thee for love: love overcometh all things, and thy love is better then wine, therefore is love the onely means to reclayme men from wicked courses. *Isa.* 50. 4. *Hos.* 11. 4.

The second Reason you instance to prove Gods love ought not to be preached to all, as sufficient to draw them from sin to God, is the comparison of a good and bad servant, the one which increaseth his talent, and the other which hideth it in the ground, unto whom God will not say, well done, thou good and faithful servant, but to him that increaseth it? *Reas.* 2.

To which I answer, That the mystery of this parable I perceive you understand not, of which I will hint something here, but more largely in another place. The rich man in the parable calling to him his ten servants to give them ten talents to improve before he took his journey from them, is Christ in the flesh ready to depart, giving power to his ten commandements, as his ten servants, to rule in force with men till his coming in the spirit to them, saying, Occupy till I come, and the law is said to be our school-master until Christ, & when he comes in the spirit to men he finds no improvement the law hath made in manifesting life to men, but death, and calling them all to an acount, he finds none worthy of praise but the two first, which is comprehended in love: as first, love God with all thy heart, and the second is like unto it, love thy neighbor as thy self; and the first includes the second, and gained the whole ten talents to himself, of giving life and liberty to men, and therefore was to have all the praise and honour of the work, and which was not known to men, *Gall* 3. 24. 25.

men while under the law, till Christ in the spirit returned into men, and shewed them the fulfilling of the law by him, and the onely doer of all their work for them, to have all power and authority in heaven and earth in him the fulfiller of all righteousnes, who himself, as that one and great commandement, had improved the ten talents in giving life, light, and libertie for men, and therefore was himself in the room of the ten commandements, to give life, light, and liberty unto men, which the law without him could not do, and therefore the commandements in the letter were unto men unprofitable, as all the works of men done according to them are, whereby they are unprofitable servants, and not worthy of prayse, and Christ onely is profitable unto men, and so the good and faithful servant worthy of all prayse and honour from God the Father, and under him all men are profitable, good, & faithful, and worthy of the same praise and honour from God, for all
Isa 42 21, things, both the law and men have double honour in Christ: for God hath magnified his law, and made it honourable, he hath laid it upon one that is mighty, that it should be kept, performed, and fulfilled in him, for all men by him, even he that first and great
Rom. 13 7, 8, 9, 10. commandement, in whom the whole ten are included, *for he that loveth another, hath fulfilled the whole law; for this, thou shalt not commit adultery, thou shalt not kill, thou shalt not steal, thou shalt not bear false witnes, thou shalt not covet, and if there be any other commandement, it is briefly comprehended in this saying, namely, thou shalt love thy neighbor as thy self*, for love worketh no ill to his neighbor, therefore love is the fulfilling of the whole law, and for want of love in the other eight commandements, (but all commanding, and not performing) no man could live by them; therefore a *new*
1 Joh. 2 8 *commandement I write unto you, which thing is true in him and in you, because the darkness is past, and the true light now shineth, and this is his commandement, that we should believe on the name of his Son Jesus Christ, and love one another, as he gave us commandement, and he that keepeth his commandements, dwelleth in him, and he in him, and hereby we know that he abideth in us, by the spirit which he*
Chap 3. 23, 24. *hath given us*, and by that spirit we know the commandements to be alwayes with us, and by Christ performed in us, and so his commandements are not grievous unto us.

And now he that sees that first, new, and great commandement, the

the love of God in Christ manifest in him, and hearkens onely unto that voice which he speaketh, which in all things exhorteth to love, and he to do accordingly, to live in love towards God and all men, seeing the law fulfilled, & his sins blotted out, no more to be remembred, with him the talents are improved, and he knowes it by beleeving, and unto him it is said, *Well done, &c.* But to those who yet live under the law, seeing their sins remaining upon them, and they hearkning to the voyce of *Moses*, which bids them work out their own salvation in works and duties after the flesh, and not look to Christ, the love of God, which frees them from the law of works, by which they are under wrath, bondage, and fear, and have not manifest in them the law of liberty, & love, life, and light, I say, with them the talents are not improved, but lyeth hid from them in the earthy and natural man, which discerns not the things of God, which are spiritually discerning, and to such a one it is said, thou art an unprofitable servant, no improvement of life and love appeares in thee, take it therefore from him, and give it to him that hath ten, and indeed with him that is all love, with him all things is well, to him all things are good, and he onely is a profitable servant, and he can say unto his soul, Return into thy rest O my soul, the Lord hath dealt bountifully with thee.

And all that any man doth while under the law, is unprofitable to him, it gives him no peace nor rest in his soul, it frees him not from sin, death, hell, and the curse, but the more he lookes upon any thing himself doth, that it should perfect him, the more unprofitable he is unto himself in it, and the farther off from salvation, therefore unto all such (as unto all men whatsoever) we should say, look unto Christ the free gift and love of God, which is come for the salvation of all men, and be ye saved by him, neither is there salvation in any other; for there is no name under heaven, *Act* 4.12. by which any man can be saved, but by Jesus Christ, therefore ought Jesus Christ to be preacht unto all men for the salvation of them, seeing none but him is appointed to save them.

But you say, This Doctrine of the love of God which I preach, is the onely means for me to get proselytes, I answer, Therefore it is that you oppose the Doctrine of God, love to men, because men thereby are drawn from you and your wayes, to wait upon God in his way.

And you yet to prove, that not the love of God, but wrath, and fear and punishment ought to be preached to men, as the onely means, you say, to keep them from sin, you do conclude this point in verse following.

Good men for love of goodness: bad for fear,
Of punishment; do sinful acts forbear.

I shall therefore answer you in verse, as followes.

When love is preach't, then God hath men invite,
Whereas by wrath they'r driven from his sight:
But when in love, God shews himself to men,
Then they in love, do seek to him agen;
Because through love, God brings men home to him,
Therefore is love a conquerer of sin.
Where love is hid, men run to wickedness,
And know not Christ, the way of holyness:
And if by wrath God should men fright and fear,
That punishments too great for them to bear
Therefore his love appointed is by him,
The onely means to keep all men from sin.

CHAP. XXXVI.

The office and duty of Magistrates, what it ought to be, and is not, how Ministers now contrary to the rule of the Gospel, do seek to Magistrates for protection in their practice against the Truth, and them that preach it, proved in answer to their own arguments.

I Do say, That as *Moses* a Magistrate of the Lords, did forbid *Joshua* the son of *Nun*, for complaining to him against *Eldad* and *Medad*, for prophesying by the Spirit of the Lord, without an outward call from men, so I do say, is the duty of all Magistrates, set up for the praise of them that do well, and the punishment of evil doers, to reprove all such complainers that shall make complaint to them against any man, for exercising the gift of God; And you to justifie your self, and all such complainers, do instance some examples and Scriptures, all which makes against your self, in which I shall answer you.

First, I say, It was never the practice of Christ nor his Ministers of

of old to complaine to Magistrates against others preaching, or seek to them to have their way of truth protected by them, as you do, your way of errour which indeed would not stand so long, as it doth, did not men by an Antichristian power uphold it, which will still uphold Antichrist against the true Christ, till it be taken out of the way; therefore your practice in your Ministery is not according to the rule of Christ under the Gospel, for Christ and his Ministers sought not to men to uphold them, but they trusted in God whose servants they were, and whose work they did, and whose reward they had, but you trust in men because you are sent by them, and have your reward from them, so had not the Apostles, for they sought not to please men, for then they should not be the servants of Christ, but they suffered by men; Neither ought it to be the practice of Magistrates set up for good, to hear such complaints, nor yet to hinder such as preach according to the manifestation of the spirit, given to every man to profit withal, but rather to protect them in it, as in all the wayes of godliness, that carries but the Image of Christ upon them; therefore such Magistrates that hear such complainers, and hearken to you therein, do deny themselves to practice as the Magistrates of Christ, and for the truth, as I shall yet prove in answer to you. Gal. 1.

First, you instance an example of *Pergamos*, for suffering among them those that maintain the Doctrine of *Balaam*, and of the *Nicolaitans*: This may fitly be applyed to you Ministers of these times, for maintaining that Doctrine, for *Balaam* he, with you, loved the wages of unrighteousness, for when the Children of *Israel* began to multiply among the *Moabites*, he received wages and promises of preferment from *Balak* to curse *Israel*, though God had so often forbid him, till God made the dumb asse which carried him, to reprove him; So have some of you Ministers of *Kent*, both received and given wages of unrighteousness, to stir up persecution against me and other people, and to oppose that Doctrine of Christ by me preached, which you saw like to be too powerful for you, and to gain the people from you, if let alone, therefore you set your selves, and both Magistrates and Souldiers against it; but instead of your doing evil to it, and against me, God hath turned it unto good, and will the more advance that which you strive to pull down, as he did that of *Balaam*, for instead of his cursing Example. 1. 2 Pet. 2. 15. Num. 22. 5, 6, 10, 11, 12. 2. 27. 28.

Israel, God made him altogether to bleſſe them, and God in time may do by you as he did by *Balaam*, to make you ſee your error, and confeſſe you have ſinned in what you have done, as *Balaam* did, and you like *Balaam*, do ſtill go the way of *Balaam*, ſeeking for riches and honor in all your wayes and practices, as all that have known you muſt needs ſay of you: and it was the Princes, and Elders, and Miniſters of *Balak*, (that are alwayes the promoters of malice) that ſet *Balaam* about this wicked work, but God was the peoples Protector, is, and will be ours in all the wayes of righteouſneſs.

n. 31. 34 37.

Pag. 71. A ſecond example you inſtance of the Church of *Thyatira*, for ſuffering the woman *Jezabel*, which called her ſelf a Propheteſs, to teach and ſeduce the ſervants of God; This alſo may fitly be compared to you Miniſters, for you call your ſelves Prophets, when you are not ſo called by the Lord, therefore are you falſe Prophets, he neither ſent you nor commanded you, yet you run into his labours, and you maintain that Doctrine of the whore, teaching men to commit fornication with her, go a whoring after her for riches, honour, and greatneſs in the world, in outward worſhips and traditions of men, and not after Chriſt in the ſpirit of meekneſs and humility; and you teach them to eat things ſacrificed unto idols, as I have already opened in this book, when they attribute glory, ſtrength, and acceptance to themſelves, and their own works, for the ſalvation of their ſouls, and to make their peace with God thereby, and not wholly unto Chriſt, unto whom all glory and honour for all things done is due, and in whom is all peace, & this is falſe worſhip and religion, and committing of fornication, and eating things ſacrificed to idols, for God will not accept of the fruit of the body, for the ſin of the ſoul; and he will have nothing aſcribed to the creature, which is due to the Creator, nor ſalvation expected from any but him, nor any to be loved more then him, for that is abomination and committing of whoredoms; and, *he deſires mercy, and not ſacrifice, and the knowledge of God more then burnt-offerings.*

Micha 6. 6, 7, 8.

Hoſea 6. 6.

Then you confeſſe the Magiſtrate is to keep peace and quietneſs, but not to adminiſter the word and Sacraments.

I anſwer, That according to the diſpenſation of the Goſpel, and tenour of the ſecond Covenant, which you pretend to live under,

under, it is wholly the work of Christ to minister the word and Sacraments, and not men; for first, he himself is the word, and none but he can minister that word, which word is life and light, is quick and powerful, who also saith, he came not to be ministered unto, but to minister; and he is also the true Sacrament, both of the Lords supper, his own flesh and blood ministered in it, and that can give it, and he is also the Sacrament of Baptism, and the Minister of it, which is with the Holy Ghost and fire, and the water of life, the Spirit of him which baptizeth us all into one body of him, and is spiritually to be administered, and is not of such material water, as you use to use, but this work of ministering the word and Sacraments, you would keep to your selves, and would not that Christ, to whom it is due, should have the honour and praise of that work, but you would minister to him and for him, and not that he should onely minister to you and for you, lest he should have all praise from you, who look for praise, and also profit from men, therefore you will seek to keep in practice such Sacraments and things as your selves can minister, and so you deceive the people of their honour, right, and inheritance with the Lord Jesus.

Mat. 20. 28.

John 6 51. Mat. 3.

But to preserve peace and quietness amongst men of all judgements and religions in the exercise of their faith, that they should not one persecute and tread upon another, is the work of the civil Magistrates, if he be a Magistrate indeed, and in truth, and not led aside for filthy lucres sake, by a sort of Ministers, to uphold them in their way and ministery against Christ, & the truth, as the Magistrates of our times are, who are onely for the punishment of evil doers, and for the prayse of them that do well; but Magistrates in following the directions of Ministers, do walk contrary to this, and do punish men for well doing, receiving false and evil information against men, and so do rather prayse the evil, and punish the good, having not the Spirit of God, to discern spiritual things between him that serveth God, and him that serveth him not, I say, many such there are.

Then you quote a Scripture, which both Magistrate & Minister walk contrary unto, which is, *and if he shall neglect to hear them, tell it unto the Church, but if he neglect to hear the Church, let him be unto thee as an heathen man and a Publican.*

Scr pt. 1. Mat. 18. 17.

I answer,

I answer, Pray mark this Scripture by you quoted, and you find no example from hence to persecute any, nor to rayl and revile against any in your pulpits, as you do, and would prove to be lawful, nor to send men to prison, and accuse them falsly for their judgements in religion, as you do, and have done concerning me and others, I speak not to you in particular, but to many of you Ministers in *Kent*; but if any are contrary to the truth as it is in Jesus, or have any fayling or infirmity happen upon him, then to tell him of it, in love admonish him as a brother, perhaps thou maist gain him, and if he shall refuse to hear thee after so many admonitions, then let him be unto thee as an heathen man or Publican, yet cast him not out as an enemy, for though he may be to thee as an heathen man or a Publican, yet he may be Gods inheritance, and justified rather then the proud Pharisee.

Script. 2. A second Scripture you bring, from whence you say, The Magistrates are to take the foxes that spoyl the vines.

Cant. 2. 15. I answer, Then sure they must take you, for our vines have tender grapes, and you bruise and spoil them by your harsh Doctrine of eternal wrath and damnation, if they will not follow your ways, and you will hunt them like foxes, and devoure them, and seek to betray them, as *Herod* did Christ: and of such foxes the Lord complaines, *O Israel, thy Prophets are like the foxes in the desert,* Ezekiel 13. 4, 5. *ye have not gone up into the gapes, nor made up the hedge for the house of Israel to stand in the battel, in the day of the Lord*; but like watchmen that go about the city, they wound my people, saith the Lord: And as the spouse saith, the watch-men that went about the city, found me, they smote me, they wounded me, the keepers of the walls took away my vaile from me, they knew not my beloved, which was white and ruddy, and the chiefest among ten thousands, but I had no sooner passed by them, as I was seeking him, but I found him whom my soul loved; and so would all people, no doubt, quickly find Christ, if once they were but drawn and weaned from the ways of men, and of you Ministers. And whether you be not these foxes that spoyl the vines, and the tender grapes, and crop off the top of the young twigs, in their budding forth, to be like Christ, let all men judge that have but known the way of Christ, and desired the sincere milk of the word, that they might grow thereby: and at any time bin made partakers of the [illegible] of his spirit.

C[illegible]P.

CHAP. XXXVII.

How Miniſters are as Trades-men, and their Miniſtery a trade, how they are called, do buy, and ſell their Sermons and other Duties, as Trades-men do their ware, proved from their own practice.

THen you ſay that I vilifie and call the Divine function of your Miniſtery, a trade of preaching.

To which I anſwer, That your Miniſtery is not by Divine calling but humane, not ſpiritual but fleſhly, nor of Chriſt, nor by Chriſt, nor from the ſchools of Chriſt, but onely of men, and by men, from the ſchools of men, for by men you are ſent, upheld, and maintained, and to men you flie for refuge and reward, this all the world knoweth, and your ſelf confeſſeth, and what is this, but humane, carnal, and fleſhly, and alſo a trade? for firſt you ſerve ſo long in the ſchools of Univerſities to learn your art, and to receive orders from thence in your calling, as other Tradeſmen do in their callings, elſe you will not ſuffer, nor be ſuffered to ſet up ſhop in any town or pariſh, to buy nor ſell for gain, nor to preach for hire, take tythes or yearly maintenance for your preaching and miniſtering to the people, as other Trades-men do for their ware, unleſs you ſerve ſo many years, and receive Orders, which is the mark of the beaſt, *without which, no man might buy or ſell (with you) ſave he that had the mark, or the name of the beaſt, or the number of his name.* Rev. 13. 17.

And now after you have ſerved your time, and received Orders to preach, then you make bargains with men, for ſo much a year, or a Sermon, Marrying, Chriſtianing, or Burial, *&c.* which the Apoſtles calls diſorderly walking, when with the Apoſtles you ſhould labour with your hands, rather then be chargeable to any, but for one Sermon you will have 10, 20, or 40*l.* and more if you can get it, and hundreds of pounds a year, or rather then fayle 5 ſhillings, or ten groats a Sermon: and ten pound a year ſome journey-men Miniſters will be glad of, even as journy-men tradeſmen, and for lucres ſake, and the gain of oppreſſion and ſin of covetouſneſs, you will leave one town or pariſh for another, where you can have more money and profit, even as Trades-men do, and who will deny, or put off one cuſtomer for another, that will give them 1 Theſ. 3. 6, 7, 8, 9. Iſa. 33 14. 15.

them more profit for their ware, which they say cost them dear; & so
Num. 22. 31, 32, 33. is it with you in preaching, just like *Balaams* ass, who will not speak except ye see an Angel, and as *Balaam*, who will do any thing for reward, & is this not a Trade as you use it? yea it is, and worse, for you take mony for that which doth the people hurt, and if another whose Sermons are as good as yours, shall come and preach freely and for lesse profit then you, within your dominions, (and better accepted then yours, whereby your lose your custome and gain of the people, for him that receives freely, may freely give) him you will hate and persecute, and endeavor to banish out of your coasts, as by experience I have found with you, and doth not Trades-men the same? and what is your calling therefore but a trade as you do use it? that I must needs say, you abuse the Ministery of Christ in so doing, and saying that the Ministery of Christ is your Ministery, when indeed your Ministery is the Ministery of Anti-christ, and the whore of *Babylon*, even the woman *Jezabel* that calls her self a Propheteſs, to seduce and teach the servants of God to commit fornication with her, and to live by sin and covetousnes, pride and oppression, which is abomination. And now I hope you are not wronged, if any say you are as Trades-men, and your calling as a Trade.

CHAP. XXXVIII.

You the chiefest of the Lords servants, Prophets and Apostles were feeders of cattel, Herds-men, Plow-men, and Trades-men, when the Lord called them to Propheſie, Preach, and Proclayme his Message, proved in answer to an objection brought against it.

But you say, You will not regard my words, nor such as I am, who, you say, are neither Prophets nor Prophets sons, but brought up to feed cattel, as you say those our predecessors were.

To which I answer, That the chiefest of the Lords Ministers, Prophets, and Apostles, were neither Prophets nor Prophets sons, but were brought up to feed cattel, and were keepers of flocks and herds, when the Lord by his spirit called them into the work of his Ministery.

First, *Abel* the son of *Adam*, he was a type of Christ, and the first righteous man, whom *Cain* slew (because his offering unto

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the Lord was better accepted then *Caines*) he was a keeper of sheep, so was *Jacob* the son *Isaac*, of the seed of *Abraham*, one whom God loved and blessed, a keeper of *Labans* flock; and also *Joseph* the son of *Jacob*, (whom the Lord highly blessed, and made ruler over all the land of *Egypt*,) he was a feeder of Cattel, so was *Moses*, he kept the flock of *Jethro* his father in law, when the Lord appeared unto him, and delivered unto him his message, to bring the Children of *Israel* out of *Egypt*, and they scorned not their profession, neither were they thereby unfit or unworthy for to undertake the Lords work, let their profession be what it would before; and *David* the Lords anointed King, and Propher, was a keeper of sheep, and the Lord called him from following the flocks, and his brethren were left out; Also *Elisha* was a plowman, and as he was plowing with twelve yoke of oxen, he was called from thence to be a Prophet of the Lords; so was *Amos*, he was neither Prophet nor Prophets son, but a herds-man and a gatherer of Sycomore fruit, (and that good Prophet *Isaiah* was his son,) and the Lord took *Amos* as he followed the flocks, and bid him go and propheſie unto his people *Israel*, and as he propheſied, *Amaziah* the Priest complained to the King of *Israel* against him, saying, that the land was not able to bear all his words, and the Priest reproved *Amos*, saying, *O thou seer, go flee thee away into the land of* Judah, *and there eat bread and propheſie there, but propheſie not again any more at* Bethel, *for it is the kings chappel, and it is the kings court*; even as you Priests now do against those whom the Lord hath sent to preach amongst you, and that were called as the Prophets were by his Spirit, for you will complain against them as *Amaziah* did against *Amos*, and you say unto them, depart hence out of our coasts, and preach no more here, for this is my Church, Parish, or preaching place, will every Priest for himself say, fearing their gain will be lost, and their craft fayl them, as *Demetrius*, and the rest of his fellow crafts-men did, when *Paul* was amongst them, saying, *This* Paul *hath perswaded and turned away much people from us, so that not onely this our craft is in danger to be set at naught, but also that the Temple of the great Goddess* Diana *should be despised, and her magnificence should be destroyed, whom all* Asia *and the world worshippeth.*

Gen. 4. 2.
Gen. 30. 31.
Gen. 37. 2.
Exod 3. 1.
1 Sam. 16. 11, 12.
1 Kings 19. 19.
Amos 7. 10, 11, 12, 13, 14.
Acts 19. 24, 25, 26, 27.

And thus I have proved how the Prophets of the Lord were

herds-men, keepers of sheep, and feeders of cattel, and plowmen, when the Lord called them to be Prophets, and delivered his message unto them to deliver to the people; Also the man Christ Jesus he was no Prophets son after the flesh, but the son of *Joseph* the carpenter, and his Apostles were tent-makers and fishermen, when the Lord called them to preach the Gospel, and they were not called by men, from the schools of men, and of humane learning, as you were, who do service unto men to please men, and not unto Christ; and the Apostles notwithstanding followed their own private callings, and did preach the Gospel, not for price, nor reward of men, as you do.

Mark 6. 3.

And thus you see the calling of the Prophets and Apostles of the Lord, and also your own calling and practice, how contrary it is to the way in which God calls his Prophets and Apostles, and also his Ministers at this day that cometh with his message, even by his Spirit revealed in the inner man, making known the mystery of his will according to the riches of his glory in the Lord Jesus Christ.

And you in justifying your own call, way, and Ministery to be the way of Christ, in which he calls his Ministers, makes me thus to discover you to be no Ministers of the Lord, called as his Ministers were and are, and now what is become of your own objection? it had bin better left then brought by you, for you have confuted your self, and you may lay your hand upon your mouth with shame enough to your self, therefore according to this answer I have made you, which is according to the Scripture, who ought now to be believed, and his words regarded, you or me, which I shall leave for every judicious reader to judge.

CHAP. XXXIX.

How the Ministers sent by men are no Ambassadors of Christ, nor of his message, but of Antichrist, denying the message of the true Christ.

2 *Cor.* 5. 20. THen you say, *Your comfort is, the Holy Ghost speakes honourably of your calling; calling you Ambassadors of Christ.*

To which I answer, That according to the Scripture you bring to prove you so, you do disprove you selves, and are no Ambassadors of Christ, which bring not the message of Christ: for first, the Ambassadors of Christ in that Scripture declares, that Christ both

both dyed and rose again for all men without respect of persons, which you deny; and the Apostles said we should know Christ no more after the flesh, you say we shall; and they say, he that is in Christ is a new creature, old things are past away, & with him all things are become new, but you deny that any man while he lives in the body shall have all things made new in him, and he to live without sin, which that ye must do, if all things in him be made new, and he in Christ, & Christ in him, for sin and all evil is of the old man, and comes and goes with him, and is to be put off in the putting off the old man, when the new man Christ Jesus is put on, which is created after righteousness, and true holiness, in which no sinfulness is found, but all ended, and done away, and he that is born of God sinneth not, which is to be regenerated and made new with the washing of regeneration, and renewing of the Holy Ghost; And the Apostles say, that all things is of God who hath reconciled all men to himself by Jesus Christ, and that all power in heaven and earth is given to him, and that he workes all things for men and in men, which you deny; and they had the ministery of the reconciliation of the whole world committed to them, which you have not, and they preached the salvation of all men to be testified in due time by Christ, which you do not, and they said sin should not be imputed to any man by God, that did not impute sin unto themselves, neither was it to be imputed to any, seeing God did not impute sin, but you contrary to the mind of God in Christ, will impute sin to all men, and so deny Christ living in them to take away sin, and the guilt of sin from them, and who himself was made sin for all men, that they might be made the righteousness of God in him, which in all your Doctrines you deny, and you deny he took our sinfull nature on him, in which he knew no sin, though we do know sin, and therefore it was not sinful to him but to us, yet was it the same nature of men, which they in time do know sin in; and till then there can be no sin to any, neither shall there be any more after once they are regenerated and born anew in Christ, which thing ye deny, and therefore no Ambassadors for Christ, as the Apostles were.

2 Cor. 5. 15, 16, 17, 18. 1 John 3. 56. 9. Titus 3. 2 Cor. 5. 19. 2 Cor. 5. 21. Heb. 2 14.

And the Apostles were Ambassadors for Christ unto men, not to beseech God to be reconciled to them, but to beseech men to be reconciled to God, for they were to preach God reconciled to

all men before the world began, and that he was in Christ reconciling the whole world to himself, not imputing their trespasses unto them, and that Christ was ever making intercession to the
1 *John* 2. 1,2,3. Father for all men that sinned, not that he should be reconciled to them for that he was before, but that he should reconcile them unto him, and still accept of them in Jesus Christ, though they were sinners and rebelled against him, that they might all be saved, which Doctrine you deny, and therefore what have you to do to take the word of God into your mouths, and call your selves Ministers of Christ, seeing you hate to be reformed in the way of Christ, and will not own the Doctrine of Christ, who will that all men shall be saved, and come to the knowledge of the truth, and that gave himself a ransom for all to be testified in due time? of
1 *Tim.* 2. 4,5,6,7. which Doctrine *Paul* saith, *he was made a Minister, and did speak the truth in Christ, and lye not.*

And now that you are no Ambassadors of Christ, is clear from the message of Christ, and the message which you do bring, which is contrary to the message Christ gave his Disciples when he sent them forth to preach, as I have before proved and cleared in answer to you, yet you will say, *You are Ministers of Christ, and Stewards of the Misteries of God, nay even Angels*, you say, *in office, and therefore*, you say, *you would not be blamed to magnifie your office.*
Pag. 72.

I answer: You can use some of *Pauls* words to magnifie your office, though you do none of his work, and you are no Ministers of Christ, as you say, for you deny the Ministers of God, knowing nothing of it, and you talk onely of the history of things, so you may, and yet know not the mystery of that history, till you know Christ in you the hope of glory: and you would also be counted angels, as *Paul* was: and because *John* wrote to the angels of the seven Churches of *Asia*, which indeed signifies the Ministers of Churches, but you are none of them angels of the Churches of Christ, but rather of Antichrist, and so you may be evil angels, for
2 *Cor.* 11. 14, 15. Satan himself is transformed into an angel of light, therefore it is no great thing if his Ministers also be transformed as the Ministers of righteousness, whose end shall be according to their works; and you will not, nay you cannot say as *Paul* did, when he said unto
Gal. 4. 14. the *Galatians*, *Ye received me as angel of God, even as Christ Jesus*

but

but this you will say is blasphemy, for a Minister of Christ to be received by the people as Christ himself, and you preach not *Pauls* doctrine, whereby you should be received as an angel of God, even as Christ Jesus, preaching the doctrine of salvation and glad tidings of good things, as *Paul* preached; for he preached Christ formed in men, the life, light and glory of mens perfection in this life, and that by his doctrine he would present every man perfect in Christ Jesus, which you deny, but he, after he had known Christ formed in him, said, *How do I travail in birth again, till Christ be formed in you?* and the reason why you deny Christ to be formed in others after that maner, as *Paul* speaks of, to have him perfect in them, and they thereby filled with all the fulness of God, is because you know him not in your selves, and that if any man say (who knows Christ to be in him) that Christ is formed and brought forth in him, always living and abiding with him, you will endeavor to destroy that birth, by railing, reviling, and crying blasphemy against it; and you look onely after a Christ without you, and not within you, for you will say how can he be in heaven & in you also? who look upon heaven to be at a distance from you, and not to be also in you, and so you deny your selves and the people of the enjoyment of Christ, heaven and salvation, and so are deceivers both of your selves and them, and how are you then Ministers of Christ? I say no, but rather Ministers of Antichrist.

Col. 1. 27. 28.

Gal. 4. 19.

Col. 2. 9.

CHAP. XL.

Of Ministers taking up their calling of themselves, as did the sons of Sceva, *and have it not immediately from Christ, nor by succession from the true Apostles, but from the false apostles: how Ministers ought to be gifted, and who ought to try them, and how, and how a woman is to speak in the Church.*

AND you say, *You took not up your calling of your selves* (*as did the sons of* Sceva) *but of Christ.*

Acts 19.

I answer: The sons of *Sceva* took up their calling of themselves, in that they took upon them to command evil spirits to come out of men, as the Apostles did, having that power which the sons of *Sceva* could not do, having not power from Christ as the Apostles had; and what do you but take upon you without a call from Christ,

Christ, to be Ministers of Christ, to do as the Apostles did, therefore do you take up your calling as the sons of *Sceva* did, and you cannot command evil spirits to come out of any, as they could not, neither will you allow that any man may be without the evil spirit, and to be in Christ made free from it, while they live in the body, but you make it your work to continue sin and evil with men, and would never have them free of it, that you might still be preaching to them, and pretend to be praying for them, though by your preaching and praying you are not able to help them, but you do rather hinder them from looking to Christ, that they might see no sin, and do draw them to look to you, and you thereby keep up a Trade to your selves to live by them.

Page 72. Then you say, *That though you have not the calling of Christ immediately, you have it successively, for you say, as Christ was sent by the Father, so did he send others.*

2 Cor. 5. 18. I answer: Christ was the Minister of Reconciliation to reconcile all men to God, that they might be saved, and he is the Bishop of our souls, the angel of the Covenant, the high Priest and Minister of the Sanctuary, for it belonged onely to him as sent of God, and as he was sent by the Father, which was immediately of the Spirit, to do the Spirits work, so he sends others of the Spirit to do the work of the Spirit, and receive the Spirits reward; for by the same spirit and power of God from on high, he makes those whom he sends Ministers with himself, to minister the things of himself, and without that spirit and power none can minister with Christ any of the things of Christ, which because you have not that spirit, you deny the Spirits work of making men Ministers without an outward call, and so do deny Christ, and walkes not with him, because you walk not in the spirit, but do go from him, even as when Christ told his Disciples, that none could come to him, except it were given unto him of the Father, therefore from that day many of his Disciples went back and walked no more with him, for they would see something of themselves which they might call their own, to have praise thereby, besides the Spirits working in them, as you would do, and would not have all power to come from God, and therefore you will not own that Ministery which hath its call and authority onely from above, but you would have it to be of men, because you would be seen of

John 17. 18, 19.

John 6 65, 66.

men,

men, and have the honour which is of men, and not that which cometh of God onely: and how is it that you are now sent of Christ, which you have not yet proved, neither are you Ambassadors of Christ, though you call your selves so; but though the Gospel of the uncircumcision was committed to *Paul*, as the Gospel of the circumcision was unto *Peter*, yet was it committed unto them by the Lord, according to that dispensation who wrought effectually with them in their Apostleship and Ministery accordingly: But *Paul* saith, *that in Christ Jesus neither circumcision nor uncircumcision availeth any thing, but a new creature*, neither do your Sacraments of Bread and Wine, and Baptism which you plead for from the circumcision, avail any thing, but faith which worketh by love, even to be in Christ, and so a new creature, to have all old things in the outward administration of them pass away, both of Circumcisions, Sacraments, and Baptisms, and all outward observations with which the Kingdom of God cometh not; these are all to cease and be no more, and all things to become new in Christ Jesus, and he to be all in all, in all things, and you and your Ministery successively shut out.

Gal. 2. 7, 8

Gal. 6. 15

Luke 17. 20, 21.

But you yet to prove your coming into the Ministery by succession, do say, *That these Apostles of Christ ordained Presbyters in every Church.*

I answer: That these times of the Apostles were the times of the Saints gathering into particular Assemblies to edifie and build up one another in the things of God which they had received, according to the dispensation of the grace of God, wherein they were learning and waiting for a farther coming of Christ upon them to be revealed in them, and they that were to be preachers amongst them, were such that were faithful and believing, that had learned the grace of God, and the mystery of his will, able to teach and instruct others therein, also such that were stedfast and unmoveable in the doctrine of Christ, which they had received not of men, nor by men, but by Jesus Christ onely, and that were not covetous, malicious, reviling persons, greedy after gain, but loving, kinde, temperate to all men, having no respect of persons, even them the Apostles commended the care and trust of the Ministery unto, that were faithful in the divine mysteries of God, of the Father, and of Christ, of which you the Ministers of

2 Tim. 2. 2

Eph. 4. 9. James 2. 1, 2.

Col. 2. 2.

England

England are ignorant, and do deny: and they were to do it by the gift of the Spirit, and not the gifts of men, but he that was converted, was to ſtrengthen his brother; and as every man hath received the ſpirit, ſo let them adminiſter one to another: And you read not that any Apoſtle was choſen for any humane learning they had, nor were they called or ſent abroad after the manner of men, from any outward Schools or Committees of men, as you the Miniſters of *England* are and have been, but according to the ſpirits working in them: And when *Paul* left *Titus* in *Creet*, and *Timothy* in *Epheſus*, which were Apoſtles before, he exhorted them that they ſhould hold faſt the ſound doctrine, and ordain ſuch Elders amongſt them that were called of God, fellow-laborers with them, whoſe names were alſo in the Book of Life, not in the records of men; and ſuch as were as the ſtewards of God, not ſelf-will'd, not ſoon angry, nor given to wine, no ſtriker, railer, reviler, nor perſecutor, nor covetous perſons, given to filthy lucre, as you are, but are lovers of hoſpitality, lovers of good men, ſober, juſt, holy, temperate, as you, many of you, are not, holding faſt the faithful word as they have been taught, that they may be able by ſound Doctrine both to exhort and convince the gain-ſayers, which you cannot do, but are your ſelves the gain-ſayers of truth, and if there be any that are ſo qualified with the gift of the Spirit, them you will complain againſt to the Magiſtrate, and perſecute them, and evil intreat them.

Phil. 4. 2, 3.

And the Miniſters of the Goſpel are to be ſuch, unto whom all things are pure, and not ſuch as will onely outwardly profeſs they know God, when in works they deny him, that from hence it is clear you are no Miniſters of Chriſt, and have it not by ſucceſſion, as the Apoſtles had one of another, and all from the Lord Jeſus, from whom you have it not, but you take it up of your ſelves from the falſe apoſtles, and ſo you have it by ſucceſſion from them who were not called of God, but of men: and thoſe who indeed are called by the ſpirit, as the Apoſtles were, they may be ſaid to have it by ſucceſſion from them, and to them onely it belongs; and therefore ſaith *Paul* to *Timothy*, *the ſame commit thou to faithful men, who ſhall be able to teach others alſo*, and not unto thoſe that through covetouſneſs will make merchandiſe of the people, and ſo make a Trade of preaching, as moſt men now adays

2 *Tim.* 2. 2

adays do, I therefore tell you, that if you would send forth men to preach freely, without setling yearly maintenance upon them for preaching, and live by their own labours, and in case of necessity upon the charity of the people, eating onely what is set before them, as the Apostles did, without asking a reward, then would you appear to act like Christ & his Apostles; and were you (before you go forth by a call from men) first called of God to preach, and had the same things of the spirit of God first planted in you by the spirit (as *Paul* saith, *the husbandman that laboreth, must be first partaker of the fruit*) you would then with the Apostles say, *As we have received Jesus Christ the Lord, so we walk in him, and so we declare him unto you, even as freely we have received, so freely have we given*; but I must yet tell you Ministers that preach for hire, that your gifts are bought, and therefore you cannot give them, for he that buys must sell, else he may be a beggar, he is not made free of the Lords Store-house, to command what is there, and have right thereunto, to say unto all men, eat, drink abundantly, O my beloved, he sees not the fulness of the Lords treasure to be opened in him, and unto him in his earthen vessel, and 2 Cor. 4. 7. therefore cannot open them, nor declare of them to others; he cannot say with *Elihu* the prophet, *There is a spirit in man, and* Job 32. 8. *the inspiration of the Almighty giveth them understanding, great men are not always wise, neither do the aged understand judgement; therefore I said, hearken unto me, I will also shew mine opinion, behold I waited for your words, I gave ear to your reasons, whilest you* ver. 19. *searched out what to say, for I am full of matter, the spirit within me constraineth me, behold my belly is as wine which hath no vent, it is ready to burst like new bottles*, so powerful and free is the gift of God in those that are called of God, they need not run to men for Orders, the spirit within them constraineth them, and they cannot but speak the things which they have seen and heard of the Lord, though they have no reward of men for their pains; for behold the Lord cometh with his people that preach him, and unto his people that hear him, to rule in them, and his work is before him, and his reward is with him, and no other work nor reward doth his Ministers look for, nor to do, but what is of, for, and from the Lord, and they that look for it from men, are not the Lords servants. Isa. 40. 10.

But you ſay, *thoſe that are truly called are firſt to be tryed by men of their gifts, without which,* you ſay, *no man ought to preach,* and you bring the words of *Paul* where he ſaith concerning preachers,

Rom. 10. 15 *How ſhall they preach, except they be ſent? as it is written, how beautiful are the feet of them that preach the Goſpel of Peace, and bring glad tidings of good things?*

I pray mark the words, *Paul* ſpeaks not here of going to men to be tried, for all the Miniſters of Chriſt are to be ſent of Chriſt, and he is able to try his own Miniſters, and to know them fit for his work, as he himſelf makes them before he ſends them, and he will not leave them to the trial of men, whether they will like them or no, for he knows that men unto whom he ſends them, will hate them, as they hated him; and if they try them, it ſhall be to take away their lives, impriſon or baniſh them, as they did him, and not to place them in the worlds way of preaching, for in oppoſition to that he ſends them; and none are truly ſent nor tried, but thoſe whom Chriſt tries and ſends by his ſpirit, and if men try them by perſecution, it doth the more confirm them in what Chriſt hath committed to them; and none can preach the Goſpel of Peace and glad tidings of good things, but thoſe that have received it of Chriſt, and are ſent by Chriſt, as were the Prophets and Apoſtles, without going to men for Ordination: And *Paul* ſaith, that when it pleaſed God to call him, and reveal his

Gal. 1. ſon in him, *he conferred not with fleſh and blood, but went immediately and preached him among the heathen, and to the worſt of ſinners,* and that you will not do that are ſent of men.

Another Scripture which you bring to prove the trying of Miniſters by men, are the words of *Paul* to the Hebrews, which are

Heb. 5. 4. theſe, *And no man taketh this honour to himſelf, but he that was called of God, as was* Aaron: This makes not for you, but againſt you, for here you ſee their calling is to be of God, as *Aarons* was, and not of men, as you would have it; therefore I may wonder why you would bring theſe Scriptures to help you, which are ſo much againſt you; but that, as it is written, out of your own mouths I will judge you.

Then you ſay, *That ſuch as I am do ſet the world a fire in Church and State by our Doctrine.*

I anſwer: It were well if the world, and all things of the world both

both in Church and State, were a fire and burning to all its corruption of worldly pride and glory, which is all but as droſs, wood, hay, and ſtubble; and moſt ſure it is, that when the Lord comes to refine it, he makes all things new in it, both in Church and State, and he will do it by fire, for by fire and ſword will he plead with all fleſh, not by temporal fire nor ſwords of iron and ſteel, but the fire of his own preſence, and with the ſword of the Spirit, for our God is a conſuming fire, and the ſword of the Spirit, which is the Word of God, is quick and powerful, and by the ſpirit of judgement, and the ſpirit of burning, will he purge and refine the world, even as gold is tried in a furnace; and therefore when the word and ſpirit of the Lord appeareth in, and by any, marvel not to ſee the world on a fire, and the earth to be moved out of its place, and heaven ſhaken, into a new heaven and a new earth, at the worlds trial by fire: And Chriſt ſaith, *I am come to ſet fire on the earth, and what will I if it be already kindled?* and when the truth is preached, nothing that is fleſhly and earthy will endure it; therefore is it that I have been ſo much oppoſed among you, and not endured by you, becauſe my words and doctrine have bin as fire among you, but let it burn, and the Lord kindle the flame of his own word and ſpirit among you, till it hath conſumed you to all things, but himſelf.

How the world is to be ſet on fire.

Ifa 66.

Heb. 12.

& 4 10.

Ifa 4. 4.

Then you ſay you wonder, *If there were gifts in me to preach, why I will not apply my ſelf to men, to take ordination from them.*

I anſwer, You may as well aske, why did not *Paul* and the Apoſtles apply themſelves to the men of the world to be allowed of by them, by whom the falſe Apoſtles were ſent, as well as to one another, no, for then they would not have manifeſted their calling to be of God, but of men, and therefore *Paul* might boldly ſay as he did, that he received it not of men, nor by men, but by the revelation of Jeſus Chriſt, and ſhould the Apoſtles have gone to the men of the world for orders, they would not have tollerated them, for they were the greateſt oppoſers of them, as the men of the world ſtill are of us, and of all that are ſent by the Lord, and not by men, and before *Paul* was called of God he was a ſervant unto men, to be ſet on to do evil, and received authority from the Prieſts to bind all that called on the name of the Lord; and you that receive orders and authority from men, do no better then

Gal. 1.

Paul did before his converſion, and this is the fruit of being ſent by men.

And the reaſon why *Ananias* went to *Paul*, after *Paul* was converted and called of God, was to confirm, comfort, and encourage him, and becauſe the Lord in a viſion had commanded *Ananias* to go to *Paul*, and in a viſion had alſo ſhewed him unto *Paul*, that *Ananias* ſhould come to him, and by him he ſhould receive his outward ſight, for before that he had bin three dayes blind, and had neither eat nor drunk, and this was a ſpecial means of God by him, to confirm *Paul* that his call was of God, and to teſtifie to the people that he was a choſen veſſel for the Lord, to now build up that which he once deſtroyed, which the people before knowing him to be an enemy, were doubtful of him, how to truſt him amongſt them; but in this manner and form of *Pauls* calling, is alſo a great myſtery to be underſtood, both of his falling to the earth, the light ſhining about him, and the voyce ſpeaking to him, alſo his riſing from the earth, his eyes opening, and being three dayes without ſight and without food, and of *Ananias* coming to him, putting his hands on him, that he might receive his ſight, all was to ſhew the inward and ſpiritual work of Chriſt upon a ſoul, whom he turns from ſin to holineſs, from darkneſs to light, from death to life, and from Satan to God, which inward and Spiritual work of Chriſt being not yet wrought with you, you underſtand not this myſtery ſhould I tell it you, but would revile it as an Allegory, as you do all things, which you underſtand not the myſtery of: neither is your way of outward calling by men, according to this of *Pauls* in the Hiſtory, for you deny all viſions, and revelations of God to men, to call them as this of *Pauls* was, neither have you any in your way of calling, nor can your tryers open the eyes of thoſe that are called, if they ſhould be blind as *Paul* was, neither do they know what belongs to a viſion of God as *Paul* and *Ananias* did, and therefore in nothing do you follow the example of Chriſt and his Apoſtles.

Acts 9.

And you ſay, *That unleſs any will be tryed by men, they ſhould not take the office of the Miniſtery, but only teach and exhort their own families.*

I anſwer, That that is all one as to teach and preach publickly, for if they may teach their own families, what they are taught of the

the Lord, they may also teach and instruct others, for as every man hath received the spirit, so let them administer one to another, and the manifestation of the spirit is given to every man to profit withal, and ought not to be hid from any, but published for the good of all, as a light is not to be put under a bushel, but on a candlestick, that it may give light to all, so the gift of God is not given to be confined to them, of a mans own relation or family, but to be spread abroad for the benefit of others, as not onely the Apostles after they received the spirit, but even the Saints of old were scattered abroad from their own home, & went every one preaching the Gospel, yea and that in the times of persecution; and the times have bin that your Ministers would not give men that liberty, so much as to exercise their gifts, no not in their families, though now you would allow of that, because you cannot help it, & blessed is the Lord, who now hath given liberty to his people, to exercise their gifts as well publick as private, by the authority of the present power, without restraint, though it be against the wils of you Ministers, and according to Scripture, that gift of God which is given to edifie one, is also given to edifie others, even all men, and there ought to be no respect of persons, times, nor places in that work, but he that is able to teach some, may teach all, and to be free as well in one place as in another. But I see you will still indeavour to prove your own ministery to be a trade, and your selves tradesmen, and suffer none to buy nor sell with you, unless they will receive the mark of the beast, and the number of his name as you have done, and that makes you free to act with the beast.

Acts 8.

Eph. 6 9.

Then you instance *Uzzah, whom God smote to death for touching the Ark of God*, which you say, *none might do but the Priests*.

2 *Sam.* 6. 6 7.

I answer, That by those Priests was ment *Aaron* and his sons, which were called of God, and not for such Priests as you, that are called of men, for the Ark signifies Christ himself, and a touching the Ark is a coming to Christ, and none can come to me, saith Christ, but whom the Father draweth, and whosoever shall go to touch Christ by any power of his own, without being called of God, and drawn by the Father shall be smote to death, that is, he is dead knowing not the power of God, by which he should live, and the reason why men sent of men will not allow of that Gospel

John 6 44.

ſpel Doctrine of coming to God by Chriſt, and to Chriſt by the Father, without the help of men, is becauſe they would have people believe, that they have power to bring men to Chriſt by their miniſtery, and would have none to acknowledge a coming to Chriſt, nor a receiving of Chriſt, but by them in their miniſtery, and therefore all ſuch as you, that of your ſelves without a call from God, or being drawn by the Father, will ſeek to come to Chriſt, and not by God, you are enemies to God, and ſhall be ſlain of God, for there is but one way, power, life, nor light, and that is Chriſt himſelf, as he is both Father and Son, and ſo they are the way to one another, and all but one way, for no man can come to the ſtate of the Son, without being begot by the Father, nor none can come to ſee the Father plainly, without being ſhewed him by
John 14.9 the Son, and it is onely that miniſtery, in which Chriſt onely is the miniſter that perfects that work, and he onely that high Prieſt, which preſents us to the Father to be accepted, and the Ark which carries us thither.

And becauſe I to prove, that men having the ſpirit, may preach without having an outward call by men, do inſtance *Eldad*, and *Medad*, who receiving the Spirit of God, propheſied in the camp without going up to the Tabernacle for orders, you ſay, *I bring the calling of the Magiſtrate, to prove the calling of the Miniſters.*

I anſwer, That you would indeed ſeem to object ſome thing, but you know not what, for *Moſes* was both a Magiſtrate and Miniſter for the Lord to the people, and theſe ſeventy Elders which
Numb. 11. *Moſes* was appointed to bring up to the Tabernacle, had all of them the ſpirit of propheſie given them, after which they propheſied and did not ceaſe, and the ſpirit fell on thoſe which went not up, as well as thoſe that did, being of that number written, and preſented to the Lord by *Moſes*, who was alſo a type of Chriſt, that whomſoever Chriſt ſhould appoint to be Heirs, Kings, Prieſts, and Prophets with him, ſhould reign with him, and have the ſame ſpirit of him put upon them, to make them able miniſters, to rule, govern, and teach in righteouſneſs, and having their names written in his book of life, appointed by him for ſuch a work, they onely are called to that work by him, to miniſter for him, and on them doth the Lord pour forth his Spirit, without times or places limited by men, whether they go to the ſchools of men or no, and not

thoſe

those whom men appoints, nor after the ways of men, are men called into the ministery of Christ.

Then you aske me what *Moses* it was that write my name, and presented it to the Lord, I can answer you, it was Christ, that as *Moses* was faithful in all his house, as a servant, much more Christ as a son, over his own house, of whose house I am one, if I hold fast the confidence, and the rejoycing of the hope firm unto the end, who hath called me by a new name, which no man knowes but he that hath it, and given me of his spirit, which the Lord hath continued with me, and will continue to my joy and comfort, this is my confidence, and therefore I cease not, but speak and write the things which he hath shewed me in my new name, and I received it without going up to the places of mens appointment, but not without going up to the Tabernacle of God, by Gods appointment which was unto Christ in the spirit, a Tabernacle which the Lord pitched, and not men, and in which I shall abide and dwell for ever, and who hath himself made me his Temple, to abide with me, that I in him, and he in me, may be made perfect together in one Temple, and in one name, which you knew not, for behold, our bodies are the Temples of the Holy Ghost, and the Tabernacle of God is with men, and he will dwell with them: and when I had received of his spirit, then I beheld his Tabernacle to be with me, and is at this day, and will continue to the end, and this the Lord in me, and I in him, speaketh and witnesseth together, and till you come into this Tabernacle of God, which is Christ, and Christ in you, and see him and you one in another, become a Temple and Tabernacle one for another to dwell together, and so to be a sabbath of rest unto you, you cannot speak the words of Christ but your own words, as all the words hitherto you have spoken and written appear to be.

Heb. 3 5, 6

Psal. 15 1.

1 *Cor.* 6. 19

Rev. 21.

Isa. 58 13.

Pag. 74.

And you would also seem to object against a woman speaking in the Church, *though* you say, *Deborah and Huldah prophesied.*

Acts 16. 17.

To which I answer, That when the Lord shall have poured forth his Spirit upon all flesh, then his sons and his daughters shall prophesie, and indeed such a woman as your self, in the weak womanish lustful nature of mankind, as you are now without Christ, having not the spirit and power of Christ upon you, to become a man in Christ, ought not to medle in the things of God,

to

2 Tim. 3. 15. to teach others till you are taught your self, you ought not to speak in the Church, which is the ground and pillar of truth, though you do in your stone houses, which you put the name Church upon, because you know not the Church of God, nor your self to be a member thereof, and so long you ought not to preach, nor usurp authority over the man, which is the spirit, but to be silent, Rev. 3. as all flesh is to be before the Lord, and the spirit onely to speak, and he that hath an ear to hear let him hear what the spirit saith, and the spirit tells us that the woman is in the transgression, not the man, and that the woman shall be saved in child bearing, so shall you, who may yet be but as a woman in the transgression, 1 Tim. 3. 11, 2, 13, 14, 15. while you live in sin, though in the shape of a man, yet in bearing and bringing forth the man child Christ Jesus you may be saved, and then being a member of his Church, you may preach as a minister of Christ, to the edifying of his body, no man forbidding you, and in any assembly of people, a woman creature may have freedom to speak and answer as a man.

CHAP. XLI.

Of the state of the first and second Adam, *and of the first and second creation, and of all men in it, how they were first created and fell, how in the second creation they are raised and do stand, and of sin original & actual, begining and ending, from which little children are free, proved and cleared in answer to an objection, brought to prove little children guilty of sin, and of thousands now in hell and damned, which thing is confuted.*

IN the 18 chapter of *A Blow at the Serpent*, it was said by *Walter* Roswel *minister, that thousands of little children are now in hell damned for original sin*, which point I there answered and cleared from scripture and arguments, to be by your false Doctrine, wherein I shewed that little children come to a knowledge of God, and evil after the similitude of *Adams* transgression, they are in a happy and blessed state, subjects fit for the kingdom of God, Mat. 19. 14. for of such said Christ belongs the kingdom of God, and when he would shew unto us, how we are to be qualified for that kingdom, that we might enter therein, he tells us we must become as little children, against which point you also object on my part, and do affirm the same with *Roswel*, one of your fellow ministers, saying,

that

that I in ſpeaking ſo charitable of little children, do maintain an old hereſie.

I anſwer, That I may maintain that which ſuch hereticks as you of old might call hereſie, as truth ever was called ſo by thoſe that did not know truth, and as it is to this day by the blind and ignorant of Chriſt; therefore I may ſay with Paul, *that in the way which you call hereſie, do I worſhip the God of my fathers, believing all that is written in the Law and in the Prophets.* Acts 24. 14.

You therefore go about to prove original ſin, to maintain that argument of *Roſwels*, that thouſands of little children are now in hell damned for it; and you would do it thus, you ſay, *there was in* Adam *before his fall, three things: firſt, the ſubſtance of his body and ſoul: ſecond, the faculties: third, the qualities of them*, which qualities is the image of God, conſiſting in a conformity of all his will, and affections, and power to Gods will, which *Adam* onely loſt in his fall, by which you ſay, *conſequently came the want of original righteouſneſs, from whence you would raiſe original ſin.*

To which I anſwer: That this doth not prove little children to be guilty of any ſin before they know it, nor to be in hell damned for original ſin, as you ſay, without proving, no more then it did *Adam* before his fall, for the ſame are little children before their fall, or coming to the knowledge of good and evil, even as happy and bleſſed as *Adam* was in his innocent ſtate conſidered, without having any curſe, fear, or ſenſe of wrath in God upon their ſpirits: But better to underſtand the condition of children, and of men, from the firſt to the laſt, world without end, let us conſider, that in *Adam* in his creation there was the four Elements comparatively, as Fire, Air, Earth and Water, the Fire and the Air, as the two upper Elements, ſignifies the divine heavenly part, and the Earth and Water, as the two lower Elements, ſignifies the humane earthy part, which is ſenſual and deviliſh, and was the firſt part formed, therefore is the firſt *Adam* of the earth, earthy; and man in his creation being compoſed of all theſe Elements, was both heavenly and deviliſh, the devil and man was created, the devil was in the earthy part, as God ſaid to *Job*, *Behold now* Behemoth *which I made with thee*, &c. Man thus made had in him that nature, or earthy or frail part, which in ſhort time would firſt appear to ſhew it ſelf deviliſh, diſtinct from the heavenly

1 Cor. 15. Job 40. 15.

venly part, as the darkneſs from the light, whereby there would be a warring and ſtrife in man between theſe two parts, which were firſt in conjunction, and now divided, till Chriſt the ſeed of the
Gen. 3. 15. Woman, and ſecond *Adam* in the ſecond Creation, ſhall be manifeſt in that nature (ſo divided and at ſtrife) to deſtroy that enmity of it, and ſo cauſe an union in man again, and thereby bring man into a reſt and peace, to a more eſtabliſhed ſtate and condition then before his fall, from which being new made, he ſhould never fall again.

And this true and perfect ſtate of man again in union with God through Chriſt the ſecond *Adam* appearing in the ſecond Creation, to reconcile man to God, was in the fulneſs of time made manifeſt by that one perſon the man Chriſt Jeſus, who though conceived of the Holy Ghoſt in the Virgin *Mary*, yet he was formed in humane fleſh and blood, even in the ſame body of humanity, the compoſed nature of man-kind, which firſt fell, and was ſaid to ſin
Heb. 2. 14. in the firſt *Adam*, the ſelf ſame nature he took upon him, which was part of the ſame fleſh and blood, which men had and were ſinful in, but though the firſt man *Adam* which was of earth earthy, as well as of heaven heavenly, in ſhort time knew ſin in it, as all men
2 Cor. 5. 21. after the ſame ſimilitude of *Adam* do, yet the ſecond man Chriſt Jeſus in the ſecond creation, which was of heaven heavenly, though he were made ſin, knew no ſin in it, no not at all during the whole time of his living in the body, though it were the ſelf ſame compoſed nature that the firſt *Adam* and all men elſe had, and knew ſin in it, but he knew none, and therein was he ſaid to be in all
Heb. 2. 17. things made like unto his brethren, and in all points tempted like
Heb. 4. 15. as they are, (yet without ſin) as a pattern for all men in the ſecond creation to be made like him, holy, and harmleſs, reſiſting the temptation, from whence we may learn that in the reſtauration of all things by Chriſt, and of all mankinde, and the whole creation into its perfect ſtate, wherein the evil world ſhall ceaſe with men, and the whole creation appear to be delivered from ſin and iniquity, and the bondage of corruption, which may be called the end of the world, then ſhall all men born into the world live without ſin from their birth to their death, that is, when ſin and all deviliſhneſs ſhall be wholly done away from off all the creation, and nothing but the everlaſting righteouſneſs, which is Chriſt the

Lord

Lord, our righteousness, known with men, wherein the people shall be all righteous, and all taught by him, which sin of the creations deliverance is signified by the Sabbath, the seventh day, the year of redemption, and of Jubile, the acceptable year of the Lord, and end of the sindayes work or labour of Christians under the law, now entered into their rest, which is Christ, where the whole creation is at rest and delivered, after which time shall be no more, but is the day of the Lord, and the Lords kingdom and world to come, which is without end, I say, then and in that state of the creation and kingdom of the Lord, shall every man or creature of man kind, as he comes forth into a visible appearance of flesh and blood, into a visible being of the world, as now, be brought forth, (though begotten between father and mother) without ever coming to the knowledge of sin or evil, but from his birth to his death, every man shall be without sin as the man Christ Jesus was, he being the first of the second creation, so born and living without sin, as *Adam* was the first in the first creation living in sin, and so was Christ said to be the first born of many brethren, the corner stone, the foundation, the first begotten from the dead, and first raised out of sleep to live with God, as the first fruits unto God, in the state of perfection & kingdom of the Father, who being himself lifted up will draw all men unto him, to honour him, to live like him, and this state of the world shall have no end.

Luk. 4. 18. 19. Heb. 4. 10. John 12. 30. 31. Eph 3. 21.

And in this state of perfection and kingdom of the Father and world without end, shall the whole creation still bring forth children; as one woman, male and female, between man and woman, and there shall be also a changing, or dying of them as now, generation after generation, throughout all ages, world without end, but the creation as one woman now groning under sin, shall bring forth in righteousness as a virgin, knowing neither sin nor evil, for sin shall be wholly done away from all, & all men live without sin as Christ did, who in the flesh was a figure of this blessed state of man-kind, and kingdom of God to come with men, and to men here on earth, and which every man now converted to the knowledge of Christ, and him crucified do live, as the yearnest of his eternal inheritance by Christ, which is and will be manifest to all in due time, as I have said unto you, and which I with *Paul* have some time bin caught up into, and seen, and therefore with him

Rom. 8. 22. Dan. 9. 24. Rom. 6. 5. 1 Tim 2. 6. 2 Cor. 12.

and the Spirit of Jesus living in me I speak it, and bear witness to it: and he that hath an ear to hear, let him hear what the spirit saith, for this is the state God will bring all men unto, to behold his face, and live with Christ in them the hope of that glory, which
Col. 1. 27, 28 maketh it sure unto them, in whom every man shall be perfect as Christ is perfect, with, and in the Father, and also in their own apprehensions, and unto their own knowledge, in their own spirit with Christ.

And then to all (in that second creation, and new heaven and earth, the state of the world to come) as well as to those few that are called and converted to Christ in that state,
Rev. 21. there shall be no more death, neither sorrow unto them, nor crying, nor any more pain, that is, fear of wrath, and eternal punishment, hell, or hell fire, for the former things shall all passe away, (that is all old things, every defect appearing with men from the first creation,) and all things shall become new, and this is the new *Jerusalem*, which is above, which is free, and which is the mother of us all; and which *John* in a vision saw to come down from God out of heaven, and therefore said, Behold the Tabernacle of God is with men, and God will dwell with them, and wipe away all tears from their eyes, and the whole earth shall be filled with the knowledge of the Lord, as the waters cover the sea, and then is there no more in death, hell, devil, nor damnation to any man, as it is now with all men, living in sin, till they do believe, and are brought out of sin, and are converted from sin to God, to know sin no more, but all to know the Lord, from the least to the greatest of them, and so to become again as a little child; and there can be no damnation to men in the state of little children, nor to children in that state, which is the state of *Adam* before he knew sin, though all man-kind is composed of the same nature as *Adam* was, divine and humane, earthy as well as heavenly, from which earthy part sin appeared, and sprung forth, and was known to men onely of riper age, that were passed from a child to have knowledge, for when the humane earthy part of man, or the creation in man, in whom the world was said to be placed, did appear to shew it self distinct from the divine and heavenly part, to be warring in man one against another, then did hell and damnation appear to men, to come upon them, and they then cast

into

into it, for it is the enmity of the earthy part, that causeth sin, death, hell, and damnation, and not man, but that enmity onely, is to be eternally damned from the presence of God, in the restauration of man to God, when the whole creation shall be restored by the Lord Jesus into its perfect state; and as this in particular is done with any man, so will the enmity in that man be cast out and destroyed to him, till which time it remaines with men, and is not discovered to men, as that which must be destroyed, till Christ the true light appeareth and makes it manifest, in bringing salvation to man, and condemnation to that, for the appearing of Christ the worlds salvation, is also the worlds damnation to that which is not for salvation; *for this is condemnation, that light is come into the world, and men love darkness rather then light, because their deeds are evil*, and there is no condemnation to them that are in Christ Jesus, who walk not after the flesh, but after the spirit. *John 3. 19. Rom 8. 1.*

Thus the humane, carnal, natural, fleshly man is damned, that knows sin and evil, and the divine, spiritual heavenly man is saved, with whom sin and evil appears done away, that is, with the one in whom the evil is, which is to be destroyed, the same condemnation which is to be upon the evil, the man in whom that evil is, is made sensible of it, and so long under condemnation with the evil that is in him, until the evil be wholly cast out, and all enmity destroyed, as will be to all in due time, when sin shall be no more known.

And now from the state of man-kind, or the whole creation, thus defined and opened in the creation, fall, and restauration, which is the new creation, it is clear that there can be no damnation to any, but where sin, death, hell, and devil is, which cannot be with a little child, who knows no sin nor evil, death, hell, nor devil, though they are created and brought forth in the same composed nature of all men, that live till sin be known to them in it, which in due time, (if they live to a riper age) will also bring forth it self in them, & be known to them, and so shew it self also in the action; for what is in the mind, will shew it self outwardly, from all which appearance a little child is free, for what can be in the mind or will of a child to do evil? therefore not in the action, till he come to age, which then we see it doth in all men that live to it, because as I have said, all men are of a composed nature of the heavenly

heavenly and earthy part, and will in time ſhew it ſelf in oppoſition, war, and diſtinction, and every man in the firſt creation is formed in it, in ſuch an unſtable manner ſubject to fall, that he cannot but fall, and thereby is there way made for a ſecond creation, to make the work of God perfect, who is ſaid to make, wound, and heal, break in pieces, and ſet together again, and at laſt, of old things, make all things new.

And in this ſenſe, every man as he cometh to the oppoſition between the ſpiritual and natural part, to have the humane part which is earthy, diſtinguiſhed from the divine part, which is heavenly, or the natural from the ſpiritual, then is the man all natural and earthy, in the natural wiſdom, which was the firſt part created in man, and the ſpiritual heavenly part, which was laſt created lyeth hid, for firſt he formed man of the duſt of the ground, Gen. 2. and then breathed into him the breath of life, and he became a living ſoul, but I ſay, as that which was firſt created, which is earthy, gets the upper hand in man, whereby ſin appears to man, he hath loſt the image of God, wherein ſin appeared not, and is become altogether ſinful, earthy, ſenſual, and deviliſh in the image of the devil, becauſe the ſerpentine wiſdom from below, or of the lower part of the creation, hath brought forth bitter envy & ſtrife, which is the ſeed of the Serpent in mans heart, which makes the whole man to become wicked, and a tranſgreſſor of the whole Law; for a little leaven leavens the whole lump, and he that breaks one commandement, is guilty of all, thus man degenerates Heb. 12. 15. from God, by the evil ſeed ſpringing up from the earthy part or root in him, diſcovering it ſelf to him, and diſordering the whole man, which before was in him involved, in the compoſed matter of which man was made, but not appeared till in time: and in this ſenſe *David* might ſay, *I was ſhapen in iniquity, and in ſin did my mother conceive me*, yea even his mother the earth, when as yet he was in darkneſs, covered in the womb thereof, and had no breath in him, nor brought forth, but onely formed as to God of the duſt of the ground in the lower parts of the earth, where he was yet unperfect, his ſubſtance was hid in ſecret, but not to the Pſal. 139. Lord, and which in continuance of time was faſhioned, ſo that he 15, 16. was, before he was brought forth, even ſo was ſin which is a tranſgreſſion of a law, hid in *Adams* nature, when he was firſt formed,

and

and could not be called ſin, till in him there appeared a rebellion between the four elements, of which he was made, tranſgreſſing the light which was in him, which then brought a puniſhment upon him; and now if you will call this original ſin, you may, which was in ſecret involved in the compoſed matter, ſeed, or nature of man-kind, of which *Adam* was made before he was brought forth, and ſo in all men before they appear, but till the time of this rebellion between the darkneſs and the light, the earthy and heavenly part (which is all light, and heavenly unto God, and ſo all alike unto him,) or till men come to know the light divided from the darkneſs, or the darkneſs warring againſt the light, which is ſin in them, and then known to them, and acted by them, I ſay, till then, there can be no death, as the wages of ſin, until ſin hath ſhewed it ſelf, and then it receives its reward, which is death, or a companion which ſin never goeth without, but all men receiving the one, receives the other alſo, he looſes the image of God, which was innocency, and ſo dyes to the life of God, (yet remains ſtill living in the body, till nature decayes,) and men ſo receiving the wages of ſin; receives condemnation alſo, but till ſuch time that ſin is brought forth, there can be no ſuch death, nor condemnation, nor puniſhment due for ſin to any man, till the natural part of man hath ſhewed it ſelf to be in oppoſition to the ſpiritual, and then it brings puniſhment with it ſelf againſt it ſelf, and not till then is there any puniſhment appearing to men, as it did not to *Cain*, till he was wrath and envied his brother *Abel*, for having acceptance of God before him: and as man is not capable of ſin but in the body, ſo not capable of puniſhment due for ſin, but in the body, not before the body is taken up, nor after the body is laid down, nor yet in the body, till there be a rebellion between light and darkneſs, good and evil, as it was not in *Adam* till he had ſinned, nor in *Cain* till he was wrath. And therefore I ſhall abſolutely and clearly free little children from ſin, and the guilt of ſin and puniſhment, due for ſin till they diſcern good and evil in themſelves that they ſeek to hide themſelves from God, and ſo free them from eternal wrath, hell, and damnation, which hath not yet ſeized on them, for as wages is not due, till work is done, ſo not puniſhment the wages of ſin, till ſin be committed, and ſin beginneth firſt, and is conceived in the laſt of man, to bring forth

Gen. 1. 4.

Gen. 4. 4. 5.

it

James 1. 14,15. it ſelf, ſo ſaith *James*, *every man is tempted when he is drawn aſide of his own luſt, and enticed; then when luſt hath conceived, it bringeth forth ſin, and ſin when it is finiſhed, bringeth for death*, and from all this little children are free, as *Adam* was, while he remained in innocency, without the knowledge of good and evil, as is more cleared in the next.

CHAP. XLII.

Several Scriptures to prove little children free from ſin, eternal wrath, and damnation, and ſo no children of wrath.

I Shall now go on, and anſwer your ſcriptures brought to prove little children guilty of ſin, and ſo ſubject to eternal wrath and damnation, and thereby confute you.

Eph. 2. 3. The firſt ſcripture you bring is, *we are all by nature the children of wrath*, to which you ſay nothing, but onely inſtance theſe words.

To which I ſhall anſwer you, That this is not ſpoke of little children, but of children of diſobedience, and ſuch that walk after the luſt of the fleſh, in whom ſin was conceived and brought forth, as *Paul* ſaith in the ſame words, ſpeaking the like of himſelf, and

Eph. 2. 3, 4,5. others before converſion, ſaying, *Among whom we all had our converſation in times paſt, in the luſt of our fleſh, fulfilling the deſire of the fleſh, and of the minde, and were by nature the children of wrath, even as others*, that is, they were through the knowledge of ſin, by the law under wrath and the curſe; but where there is no law, there is no tranſgreſſion, and can be no curſe, and I had not known death, nor the curſe, ſaith *Paul*, but by ſin, and I had not known ſin, but by the law, by which alſo came wrath and puniſhment due for ſin, which all men by nature are ſubject unto, that is by reaſon of a natural part, when that hath gained the victory over the ſpitual part, to be ſeen in its element, and oppoſition, in which that it hath not in little children, then is man become a natural man, and a child of wrath, till by grace in Jeſus Chriſt, (through which man is ſaved from wrath,) and the curſe, and condemnation, the rich mercy of the love of God our Saviour appeareth, not by workes of righteouſneſs, which they have done, but according to his mercy he ſaved them, by the waſhing of regeneration, and renew-

Tit. 3. 5, 3. ing of the Holy Ghoſt, to walke no more after the fleſh, as formerly

merly they did, during which time they were under wrath and condemnation by the law; but saith Paul, *there is no condemnation to them that are in Christ Jesus, who walke not after the flesh, but after the spirit, for the law of the spirit of life, which is in Jesus Christ, hath made us free from the law of sin and death*: and what wrath or condemnation can a child be sensible of, who knows not what it is to walk after the flesh? I say of none, no more then he is sensible of sin, and the law by which comes sin, therefore till lust hath conceived and brought forth, and nature gotten the upper hand in man, that by reason of sin he is made sensible of wrath, he cannot be a child of wrath: therefore is the scripture against you, that little children are not here meant to be guilty of sin, nor under wrath: and therefore little children knowing no sin, are no children of wrath eternal, though sensible of any hurt or abuse to the fleshly created part, and so may be pained or troubled, but not for sin. Rom. 8. 1, 2.

A second Scripture you bring to prove little children under sin and wrath, is this: *And God saw the wickedness of man, that it was great on the earth, and that every imagination of his heart was onely evil continually*, to which you say nothing. Gen. 6. 5.

But I shall answer, That this was not spoken of little children, but of men of riper age, whose imaginations were evil continually, and that lived in sin and wickedness, in the old world before the flood, which signifies the old man, before it be overcome, and the body of sin destroyed, for which wickedness of the old world, God brought a temporal destruction upon them, as he doth upon men to this day, and as he doth upon sin, and the evil world in mens hearts, for the destruction of the old man, when Christ the ark of salvation, is prepared and revealed in man, to save all that is of God, to bear men up, and to carry them, that they be not overcome with sin and misery, as *Noah* and his family were not of the flood; and here is no eternal destruction spoken to any, neither doth it prove little children to be guilty of sin, nor subjects of wrath and damnation, as you say; therefore it serves not for your purpose, for there is no imagination of evil in the heart of a child, but evil be to him that evil thinks. Rom. 6. 6. Eccle 3. 11. Isa. 63 9.

CHAP. XLIII.

The true meaning of Circumcision, of Water-baptisme, and of Spiritual-baptisme, and of clearing Children from sin.

THen you say, That the circumcision of infants under the law, prove something there was in the soul that ought to be cut away, for which you instance this scripture, *And the*
Deut. 30. 6. *Lord thy God will circumcise thy heart, and the heart of thy seed, to love the Lord thy God, with all thine heart, and with all thy soul, that thou mayest live.*

I answer, That this neither proveth little children to be under sin and wrath, but it is a promise, and type of regeneration, and the new birth upon men that have known sin and evil in them, that God would by his spirit revealed in men, cut away the evil of mens hearts, and give them a new heart, of which circumcision in the letter was but a type, and figure; therefore *Paul* saith, *that*
Rom. 2. 28 29. *that is not circumcision which is outward in the flesh, but circumcision is that of the heart, in the spirit, and not in the letter, whose prayse is not of men, but of God*; & if, as you, say that by circumcising of children, something of evil was to be cut away from children, then will it follow that there was evil in Christ, to be so cut away, he being circumcised as a child, but it was as I have said unto you, a signe and seal of the righteousnes of faith, which was to be revealed in men, for the taking away of sin, even a sign of the spiritual circumcision, as baptism with water was a signe of the spiritual baptism of the Holy Ghost and fire, all which Christ was to passe under, according to these legal dispensations for the fulfilling of all righteousnes of the law and the Prophets, unto the coming of himself in spirit and truth, who in us was spiritually to do all these things for the taking away of sin from us, that we by him might be converted, and again become as little children, free from sin and wrath.

You say, That baptism of infants do shew there is something unclean that had need of cleansing in them, for which you instance
John 3. 5. this scripture, *except a man be born of water and the spirit, he cannot enter into the kingdom of God.*

I answer, That this is also spoken of the new birth in men, that had

had sinned and departed from the first principle of innocency, to the knowledge of good and evil, which little children have not, whose consciences are not defiled, and so long have no need of having their consciences cleansed till they are capable of sinning, therefore is it meant of them that are departed from their first love, through the knowledge of sin, to live and act in it, whose consciences were to be purged from dead works, to serve the living God: By the baptism of fire and the Holy Ghost, which is the spiritual baptism of Christ, who himself is compared both to fire and water, to try, purge, and cleanse, and is not meant such water as you falsly apply for baptising infants, but the water of life which through Christ is poured forth from himself, the fountain of life, *Zach.* 13. 1. set open for sin and for uncleanness, even the word of life, for now are ye clean through the words that I have spoken, saith Christ; and Christ himself being that word of truth by which we are cleansed, saith unto his Father, *sanctifie them through thy truth, thy word is truth, and for their sakes I sanctifie my self, that they also might be sanctified through the truth*, and that is through Christ, who himself is the way, the truth, and the life, and having put on Christ, and Christ formed in us, is our being born again, *not of corruptible seed, but of incorruptible by the word of God*, (even Christ) *which liveth and abideth for ever, and this is the word, which by the Gospel is preached unto you*, which is Christ in you, the power of God unto salvation: And I will pour clean water upon you, saith Christ, and you shall be clean from all your filthiness, even such water as Christ himself is the fountain of, and sends forth from himself, and which onely can wash away sin, and make clean the conscience, which is the baptism of the Holy Ghost, and not material water, and is not onely the putting away the filth of his flesh, but the answer of a good conscience towards God, by the resurrection of Jesus Christ from the dead, which you cannot give in your baptism of infants; therefore neither doth this prove little children to be unclean, under sin, and subjects of eternal wrath and damnation, as you say they are, and would have it, but rather subjects of salvation, as Christ saith, *except ye become as little children, ye cannot enter into the kingdom of heaven.* *John* 17. 17. 19. *John* 14. 6. 1 *Pet.* 1. 23. 25. 1 *Pet* 3. 21.

And the words of *Paul* to *Titus*, which you instance where he saith, *according to his mercy he saved us by the washing of regenera-* *Titus* 3. 5.

tion and renuing of the Holy Ghoſt, you ſay, is meant of Water-baptiſm, but the words following will alſo confute you, that is, *which he ſhed on us abundantly through Jeſus Chriſt our Lord*, and what water is that which comes upon us through Jeſus Chriſt, but the water of life, and the grace of the ſpirit by which we are renewed in the inward man, and ſanctified and cleanſed from ſin and all iniquity? even that water which is heavenly, and cometh from above from the Father of lights, and is unchangeable, pure, and perfect, and not that water which is from below, and is earthy, and cannot give life.

Another ſcripture of *Paul* you inſtance, where he ſpeaketh of living water, you ſay is meant material water, where he ſaith, *Eph.* 5. 26. 27. *Chriſt gave himſelf for his Church, that he might ſanctifie and cleanſe it with the waſhing of water by the word, that he might preſent it to himſelf a glorious Church, not having ſpot or wrinkle, or any ſuch thing, but that it ſhould be holy and without blemiſh*; and this you would have to be the work of material water, not ſpiritual, but temporal, & ſo you would make the ſanctifying and cleanſing of a ſoul from ſin to be temporal, and not ſpiritual; to be of men, and not of Chriſt, and ſo intice men from Chriſt to come to you, to have their ſin cleanſed, and what is this but Antichriſt, and the ſpirit of deluſion in you? and it is indeed a great work of God, to make you thus to diſcover your own blindneſs and ignorance of the things of God, whereby you have deluded the people, in making them believe that the uſe of material water in infants baptiſm will waſh away ſin, ſanctifie them, and make them chriſtians, when it is clear that nothing but Chriſt and his ſpirit, the holy annoynting oyl of the Spirit of God, in the baptiſm of the Holy Ghoſt, that can ſanctifie or cleanſe any ſoul of his ſins, to make them chriſtians, preſent them to God holy, and without blame before him in love, for which work I alſo praiſe the Lord, that he hath made me an inſtrument through my ſufferings for the truth. Thus far to diſcover your ignorance in the things of God, for the undeceiving of the people, which have bin deceived by you, and to ſhew unto them the errour of their way, in following after you, and believing your falſe Doctrine, in which diſcovery of your blindneſs, if God will, they may ſee how they have bin miſ-led by you, and ſo know what is the mind of the ſpirit in the will of God, to the ſaving of their ſouls, from being any longer deluded by you.

CHAP.

CHAP. XLIV.

Of the ſignification of death, natural and ſpiritual, that a natural death is not meant the wages of ſin, and not the puniſhment due for ſin: what death Chriſt frees men from, how, and when.

THen you ſay, *The death of infants doth confirm that little children are under ſin and wrath, who dye*, you ſay, *not out of the neceſsity of nature, but for the puniſhment of original ſin*, for which you bring theſe words of *Paul*, *The wages of ſin is death.* Rom. 6. 23.

I anſwer: That the ſeparating the life from the body, is not the death here meant, but is a death from the life of God in innocency, a dying into ſin and treſpaſſes; *for the ſoul that ſins, ſhall die*, that is, he is dead while he lives from the pure life of God, which through ſinning he hath loſt, and from which death, Chriſt while he lives, is to free him again, and ſtate him in the life of God as at the firſt, by the new birth, to make him a ſubject fit for the kingdom of God, by paſſing again from death to life, by the reſurrection of Chriſt from the dead in them, from which death they paſs while they live: And *Paul* ſpeaks to them that are living, when he ſaith, *By this I know that ye are paſſed from death to life, becauſe ye love the brethren*; and the Apoſtles themſelves were delivered from this death while they lived, which was that death due for ſin, and which was the wages of ſin brought upon them by the Law; *For*, ſaith he, *when we were in the fleſh, the motions of ſin which were by the Law, did work in our members, to bring forth fruit unto death, but now we are delivered from the Law, that being dead wherein we were held, that we ſhould ſerve in newneſs of ſpirit, and not in the oldneſs of the letter; and you hath he quickened who were dead in treſpaſſes and ſins*; therefore is this death before a natural death, and is the meaning of theſe words, *the wages of ſin is death*, which you deny; and whether it be not in the decaying of nature, or the like, and for want of ſtrength that men and children die a natural death, I ſhall leave with all men to judge, compared with this Scripture, *The days of our years are threeſcore years and ten, and if by reaſon of ſtrength they be fourſcore years, yet is their ſtrength labour and ſorrow, for it is ſoon cut off, and we flie away: And all fleſh is graſs, and all the goodlineſs thereof is as the flower of the field, the* Pſal. 90. 10. Iſa. 40. 6.

graſs

graſs withereth, the flower fadeth, becauſe the ſpirit of the Lord bloweth upon it, ſurely the people is graſs, even men and children, all one, and all die out of the neceſſity of nature, when by reaſon of weakneſs through Gods providence coming upon it, it can ſubſiſt no longer: and if onely for the puniſhment of original ſin little children die a natural death, as you ſay, and not through the neceſſity of nature, then why do not all, as well as ſome die when they are young, as well as children, ſeeing all are one? elſe God in cutting off little children from the days of their years, were more ſevere in puniſhing them for ſin (if that were onely ſins puniſhment) then of men that live and act many years in ſin; therefore without doubt the deſtruction of nature, and other infirmities and occaſions of death, that oppreſſeth the life of man, to drive it forth of the body (and not puniſhment for ſin) is the cauſe of a natural death, elſe we may ſay the ſame of beaſts and other creatures when they die, that it is for the puniſhment of ſin, which are innocent, harmleſs creatures, as children are; *for that which befalleth the ſons of men* (ſaith *Solomon*) *befalleth beaſts, even one thing befalleth them, as the one dieth, ſo dieth the other, yea, they have all one breath, ſo that a man hath no preemine nce above a beaſt, for all is vanity, all go unto one place, all are of the duſt, and all turn to duſt again*; and in this ſenſe beaſts would have as great puniſhment for ſin as men: And we ſee that men reſtored from ſin (unto a better ſtate then *Adam* was in before he fell, even to ſuch a ſtate from which they can never fall more) do die a natural death in the decaying of nature, and will ſo die world without end, generation after generation, though ſin bee taken away from them, and no more known by them, nor of the Lord imputed to them; *for one generation paſſeth away, and another generation cometh, but the earth abideth for ever.*

Eccleſ. 3. 19, 20.

Eccleſ. 1. 4.

And Chriſt ſuffering the puniſhment due for ſin to mankinde, (which that he did ſpiritually ſo ſoon as man had ſinned, which ſinning of man was the beginning of the world that Chriſt came to end, in ending ſin and ſuffering puniſhment due for ſin, and therefore ſaid to be a lamb ſlain from the foundation of the world) did thereby free men from ſin and all puniſhment due for ſin, though men knew it not till they had it revealed in them, and therefore the Prophet *Iſaiah* ſaid when he ſaw it, *That God beheld*

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the travail of his Sons soul, and was satisfied, and he did bear their iniquities: And we see that as men come to the knowledge of Christ and him crucified, to live in the Fathers will, and through his righteous judgements have seen an end of sin and all evil, they in Christ do also see an end of all punishment due to them for sin, and yet they die a natural death as all other men do: and Christ had done his work very imperfectly, if he had left any part of mans punishment due for sin, to be yet inflicted upon them by the Father for sin, and not to have taken it quite away with their sins, then he had come in vain, and suffered in vain, and in vain did he then bear our sins in his body on the tree, and in vain did the Father behold the travel of his soul, and was satisfied, if either sin or punishment should yet remain, and satisfaction to be called for again: onely men do punish and torment themselves for want of believing this work already done by Christ, but it is manifest to all that do truly believe, that he left nothing undone which he came to do, but conquered and overcame all enemies, and death it self, due for sin, as the last enemy that was to be destroyed; *for the last enemy that shall be destroyed is death*: and this death all men dying in *Adam*, are freed from in Christ, not all men at once, but every man in his order, as Christ in the spirit cometh to him, and is manifest in him to destroy that death, and give unto him life, which cannot be meant of a natural death: and this is done when he shall have put down all rule, and all authority and power, as with some he hath already done, when they see it, *for he must reign till he hath put all enemies under his feet*, that is, he must with all men in manifesting himself to them (in giving them life) be conquering and overcoming, till every thing in man be made subject to him, or that power, life, and light of him living in them, as it was to the same Christ and holy One of God, living in that one man Christ Jesus, with whom we must suffer, that with him we might reign in righteousness, no more a conquering, but with him sit down as conquerors; *for we are more then conquerors through him that loved us, and washed us from our sins by his blood*, when he shall have shed his blood (which is his life) abroad in our hearts, and make us to see it, and so to triumph over death and hell, which was done in him for us before, and is done by him in us when we see it, and so all is, and was ever done for all men in Christ, and

Isa. 53. 11.

1 Pet. 2. 24.

1 Cor. 15. 26.

Ver. 22, 23.

1 Cor. 15. 24, 25.

all

all men were to ſee it in due time, according as it is written, *He gave himſelf a ranſom for all, to be teſtified in due time: and thou*
Heb. 2. 8, 9 *haſt put all things in ſubjection under his feet, for in that he put all in ſubjection under him, he left nothing that is not put under him, but now we ſee not all things put under him; but we ſee Jeſus who was made a little lower then the Angels for the ſuffering of death, crowned with glory and honor, that he by the grace of God ſhould taſte death for every man*, and ſo deliver them who through fear of death, were all their life time ſubject to bondage; and thoſe whom Chriſt ſhall make free, to let them ſee their freedom, are free indeed, that is, they are free from that death which is due for ſin, as well as from the ſin it ſelf, which Chriſt by dying the natural death did ſignifie, that even ſo ſhould we die to ſin; and as he was raiſed from death by the power of God, even ſo ſhould we
Rom. 6. 4, 5. walk in newneſs of life, which was our reſurrection from death to life, and that death which men die and live in, while they live in the body, is the death they are to be freed from, and it is that death which *Paul* ſpeaketh of, that came upon him while he lived in the body, when by the Law ſin was made appear ſin unto him;
Rom. 7. 9, 10. *for*, ſaith he, *I was alive without the Law once*, (that is, before he knew ſin and the Law) *but* (ſaith he) *when the Commandement came, ſin revived and I died, and the Commandment which was ordained to life, I found to be unto death*, and yet he was alive in the body, and that is the death which all men die by reaſon of ſin and the Law, and which death Chriſt by the Goſpel came to deſtroy
2 Tim. 1. 10. and free all men from, *who hath aboliſhed death, and brought life and immortality to light through the Goſpel*; and this death is no natural death, but a death which cometh by the Law, and yet is it that death which ſin brought into the world, and is due for ſin, even that death meant where it is ſaid, *the wages of ſin is death*; and this is a ſpiritual death, and not the death of the body, as you would have it to be, but of the ſoul while it lived in ſin, *for the ſoul that ſins ſhall die*: and herein is it ſaid, *the wages of ſin is death*, and that death all men are to be freed from, for the ſoul is immortal, and cannot die eternally, but onely for a time to the creatures apprehenſion, through the want of the manifeſtation of
2 Tim. 1. 9 life by Chriſt, and which was given us in him before the world began, which life is brought unto us in the renewing of the inward man,

man, and dying unto ſin by Chriſt, of which the death of the body is but a figure; and Chriſt dying a natural death, doth ſhew unto us, that ſo we are to die unto ſin, and the old man in the ſpirit of our minds, to receive our change, and be renewed in the Holy Ghoſt, even as *Peter* alſo ſaith, *for as much then as Chriſt hath ſuffered for us in the fleſh, arme your ſelves with the ſame minde, for he that hath ſuffered in the fleſh, hath ceaſed from ſin*, when? *even while he lives*, ſo ſaith the next words, *that he no longer ſhould live the reſt of his time in the fleſh to the luſts of men, but to the will of God.* And of being delivered from this death, *Paul* ſpeaketh, ſaying, *but we had the ſentence of death in our ſelves, that we ſhould not truſt in our ſelves but in God, which rayſeth the dead, who hath delivered us from ſo great a death, and doth deliver, in whom we truſt that he will yet deliver us*, and ſo though the outward periſheth, and dayly weareth out, ready to return to its center, the earth, yet as Chriſt is manifeſt in man, ſo the inward man is renewed in ſtrength day by day to more and more live the life of God in Chriſt, free from ſin and the puniſhment due for ſin; and becauſe you know not yet what death it is, that men in Chriſt are freed from, it plainly appeareth that you are ſtill dead, and know not Chriſt your life.

1 Pet. 4. 1, 2.

2 Cor 1. 9. 10.

And thus I have anſwered this objection, and cleared this point, and thereby proved, that the natural death of infants, to wit, little children, is no puniſhment due to them for ſin, as you ſay, for being not capable of ſin, cannot be capable of puniſhment due for ſin.

But yet more to explain theſe two deaths, there is firſt placed in man in his innocent ſtate, an inward ſpiritual life, upon which by reaſon of ſin and the law, cometh an inward ſpiritual death; then to reſtore man again there cometh a ſecond ſpiritual life, more eſtabliſhed then the firſt life, which is manifeſt to conquer the firſt death, and to live in the room of it in men; for I am come, ſaith Chriſt, that you may have life, and that you may have it more abundantly; he comes to exchange with us a life for a death, and ſo give us life inſtead of death, after which life is come and perfected in men, they dye no more a ſpiritual death, not that death due for ſin, for by a ſecond life they have overcome the firſt death, even by the reſurrection of Chriſt in them, and now of ſuch the ſecond death ſhall have no power, but they are paſt from death to

John 14.

life, and death and hell with them, is cast into the lake of fire from them, to be no more known to them; this is the second death:

Rev. 21. 3. *And behold the Tabernacle of God is now with them, and he onely is dwelling with them, and they shall be his people, and God himself will be with them, and be their God, and God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain, for the former things are passed*

John 11. *away*; and of such, Christ saith, *I am the resurrection and the life, he that believeth in me though he were dead, yet shall he live, and he that liveth and believeth in me shall never dye, believe ye this?* saith Christ, that is, he shall never dye out of God, but having received Jesus Christ, his new life now manifest in him, he now dwelleth in God, and God in him, though the body when it is worn out, and the life weary of it, and doth leave it, returns to the earth from whence it came, to be no more seen, yet is the life or soul of man immortal, and cannot dye eternally.

But in these two deaths, (the spiritual death and the natural death, that of the soul, and that of the body) every thing returns to its center, first in the death of the soul (wherein it dyes from a sinful life to live the life of holiness in Christ, which is its regeneration) all old things of the old man returns to its center, which is to the old Serpent called the devil, from whence it came, and all new things of the new man made new by Christ returns unto, and still remaineth living in Christ, its true center of life and light from whence it came, and that made all things new; and so also in the death of the body from a natural life, the body returns to the earth from whence it came, dust to dust, as it was, and the

Eccles. 12. 7. spirit to God that gave it; and thus hath God appointed every thing its place, time, and season, who giveth and taketh at his pleasure, all men and things that have bin, are, and shall be, world without end.

CHAP. XLV.

That Water-baptism doth not make Christians, what a true Christian is, how he is made so, and when, and what the true practise of a Christian is.

THen you say, If they be children of christian parents there is hopes of mercy, though they dye without the Sacrament

of

of baptiſm, but you ſay, if they be children of infidels we may remember the book of life, which none know but God, therefore you ſay, you may ſuſpend your judgement therein, that whoſoever is not written in the book of life, ſhall be caſt into the lake of fire.

To which I anſwer, That if they be children of thoſe which you count infidels, then you would have them to have no part in the book of life, but to be caſt into the lake of fire, and you will have none to be chriſtians but thoſe that are of your church, and believe as you believe, to walk as you walk, if you ſhould be Judges, and ſo no children but the children of thoſe whom you count chriſtians ſhould be ſaved, and the rather you ſay for being baptized by you, but though they are, yet if they live, and ſhould afterwards through the knowledge of Chriſt and his baptiſm, deny your baptiſm of water, to be no baptiſm of Chriſt, nor profitable to ſalvation, you would then deny them to be chriſtians.

But I pray what is it that makes men that have ſinned to become Chriſtians again, is it the baptiſm of the Holy Ghoſt, or the baptiſm of water? ſure it is the Holy Ghoſt, the ſpiritual baptiſm of Chriſt, by which we are baptized into the ſpirituall body of Chriſt, to be of the ſame minde of Chriſt, to follow the ſteps of Chriſt, for there is to be no difference between Chriſt and a chriſtian, for every chriſtian is a member of that body of whom Chriſt is the head, and the head honours the whole body, takes it into glory with it ſelf, and glorifies it with the ſame glory that it ſelf hath; which every chriſtian in whom Chriſt is revealed, knoweth, and is aſſured of, and that which makes them chriſtians, is he which ſanctifieth and cleanſeth them from all ſin in his own blood, it is the ſanctification of the ſpirit, even the unction, and holy one of God, the annoynting oyl, and ſpirit of Jeſus, even Chriſt in us the hope of glory, who is made unto us wiſdom, juſtification, ſanctification, and redemption, he it is that Chriſtifies us, and makes us chriſtians, which is to be like Chriſt, or as Chriſt is, to be humble, meek, and lowly, and again become as a little child, free from all ſin, pride, and covetouſneſs, envie, hatred, and malice, which little children are not guilty of; and therefore they are in a chriſtian ſtate, and have the image of Chriſt upon them, by which they are chriſtians, though they never receive your Water-baptiſm, but

1 Cor. 12. 12, 13, 26. Eph. 5. 23. John 14. 3. Chap. 17. 22. Rev. 1. 5. John 17. 19 1 Cor. 1. 30.

if they live to commit ſin, but in their knowledge they are no longer like Chriſt, but having erred in their underſtandings, and tranſgreſſed againſt the law of innocency, they have loſt the chriſtian ſtate, and are become earthy, ſenſual, and deviliſh in an Antichriſtian ſtate, and nothing can bring them to the ſtate of Chriſt again to be like Chriſt, but Chriſt manifeſt in them, and ſo put his own likeneſs upon them, by refining them with the ſpirit of judgement, and the ſpirit of burning, which is the Baptiſm of the Holy Ghoſt and fire.

And whether you by your Water-baptiſm can do this work of making men or children chriſtians, let all men judge, and it is not an outward ſhew of religion in the form and outſide profeſſion of godlineſs, that doth demonſtrate and evidence the true practice of a chriſtian, nor ſet him forth whereby he may be known, but onely Chriſt and him crucified, even that religion, which is pure and undefiled before God and the Father, which is to viſit the fatherleſs and widows in their afflictions, and to keep himſelf unſpotted from the world, and to have no reſpect of perſons, but to be loving, kind, and merciful to all, ſhewing all meekneſs unto all men; and as *Paul* ſaith, *putting on as the elect of God, holy, and beloved, bowels of mercies, kindneſs, humbleneſs of minde, meekneſs, long-ſuffering, forbearing one another, and forgiving one another, if any man have a quarrel againſt any, even as Chriſt forgave you, ſo alſo do ye, and above all theſe things put on charity, which is the bond of perfectneſs*, to freely give and diſtribute of what he hath to the neceſſity of all men, and to ſee and enjoy his own peace with God in this life, which paſſeth all mens underſtanding, and ſo to ſhew out of a good converſation, his works with meekneſs and love; theſe things demonſtrate a chriſtians practice, and is pure religion, and undefiled before God and the Father; and this religion you, by your religion, do deny, and you aſcribe that unto your ſelves, which is due unto Chriſt, in making men chriſtians, and ſo you rob both Chriſt and the people; you rob Chriſt of his work and honour due to him, and you rob the people, children, and all men, of their benefit by Chriſt, and ſo you are theeves and robbers, as Chriſt ſaith, and you by endeavoring to prove little children to be children of wrath, do prove your ſelf ſo, knowing not what the love of God is, nor to whom it belongs; and though little children may

James 1. 27. *Chap.* 2. 1. *Col.* 3. 12, 13, 14. *James* 3. 13. *John* 10. 8.

may not be baptized with your baptiſm, nor have their names written in your book of account for chriſtians, till they have ſubmitted to your Water-baptiſm, yet they are, and may be baptized with Chriſts baptiſm, which is the baptiſm of the ſpirit, and have their names written in his book of life, with him, and receive his bleſſing.

CHAP. XLVI.

After what manner little children are ſaved by Chriſt, of their being brought unto him, and touched by him, how all little children are the bleſſed of him, and what is meant of Abrahams *ſeed.*

THen you in anſwer to this Scripture, *and they brought little children to him, that he ſhould touch them*, do ſay, *they were ſuch in whom there was ſomething to be healed, and were the children of believing parents that were*, you ſay, *brought to be baptized.*

I anſwer, That though little children in the ſtate of their innocency knew no ſin, yet their ſalvation in that ſtate is by the ſame life of innocency, which is Chriſt their life, then living with them, ſet up from everlaſting before the works of old, to be the way, the truth, and the life, to men, by which they were then kept, and who will again reſtore them after they are fallen, and build them up as at the firſt, to fall no more; and who ever was, and will be the keeper of all men, though they are ignorant of him; and therefore whether ſhould any go for life but to Chriſt, who is life, and that inviteth all to come to him, and be ſaved by him? but till they are become humble, meek, and lowly, innocent, and harmleſs as a child is, they are not come to Chriſt, all which was ſignified in their bringing little children unto him, that he ſhould touch them, who were before the Lords heritage, and the bleſſed of him, without their being then brought unto him by their parents, but theſe things were done, that the Scriptures might be fulfilled in the Hiſtory, as well as in the myſtery, that they ſhould bring their ſons in their arms, and their daughters on their ſhoulders, to ſhew that *children are an inheritance of the Lord, and the fruit of the womb is his reward*, and that both they and all men ought to look to none elſe for ſalvation, but to him, they being the heritage of him,

Prov. 8.

Iſa. 49 22. *Pſal.* 127. 3.

him, though men if they come not to them would disinherit them, but the Lord hath blessed them, and that in the womb, *for blessed*
Mat. 5 3. *are the poor in spirit, for theirs is the kingdom of heaven*, which is the first blessing pronounced to any, and there are none so poor in spirit as little children, therefore none more blessed then them; and though they in their infancy were not guilty of sin, yet the
Isa 48.8. Lord knew that sin would soon bring forth it self in them, and they would also deal treacherously with him, as all men do, having all one nature of the first *Adam*, but till they knew it, and lived in the practice of it, they were not guilty of it, yet have they all one Savior as them that afterwards went astray; *for look unto*
Isa. 4. 21. *me all ye nations, saith God, and all ye people young and old, to all the*
22, 23. & *ends of the earth, and be ye saved, for I, even I am the Lord, and be-*
43.1. *sides me there is no Saviour.*

And that the parents of those children brought to Christ, were then believers, is more then you know, or have here proved, however that makes not that the children have the more or less right to Christ, for theirs is the same however, before they know good and evil: and that all little children have a like right unto him, appears in these words, *Suffer little children to come unto me, and forbid them not, for of such is the kingdom of God*; *And he that will not receive the kingdom of God as a little childe, shall not enter therein*; and Christ makes no distinction of the children of believers, nor the children of unbelievers, not of them that were brought to him by their parents, nor of them that were not, but he saith *little children*, including all children, else he would have said onely them; and if none were blessed without such a bringing of them to him, and his then laying his hands on them, then none but they were blessed, and then what is become of all other? therefore not onely them, but all are blessed by him, and they are subjects belonging to his kingdom, be they of what parents they will, and they are accepted in Christ, who hath made them bone of his bone, and flesh of his flesh, members of his body, that whosoever hurteth them, hurteth him; and they do always appear to live in his favour, and can have no punishment due for sin till they are capable and sensible of sin, and then they punish themselves by sinning, not onely those which were the children of unbelievers, but the children of believers also; and though they may be the

chil-

children of believing parents, yet having once sinned, they are no seed of *Abraham* according to the promise, till they believe themselves again redeemed from sin by Christ, and till then the parents of any children cannot be said to be believers themselves, nor Christian parents

And therefore though you will not, yet I shall affirm, that for all children there is hopes of mercy, and are the blessed of Christ, though they die without the Sacrament of Baptism, which you deny; and that they may be Christians, though they are never baptized with water under *John*, nor circumcised under *Moses*. *Pag 75,76*

And the children brought to Christ, were not brought to him to be baptized of him with water, though you say they were, for Christ never baptized any with water, onely he laid his hands on them, and blessed them which were brought unto him, being desired that he should touch them, which is to shew that they were his blessing, and accepted of him, and were to be baptized of the Spirit by him, and were of his kingdom of righteousnes, peace, innocency, and humility, having no lust, pride, nor covetousnes in them, yet brought forth, nor bringing forth sin nor death to them, as to men of age, neither was there in them any fear of hell or damnation which they yet need to be delivered from; therefore he to shew unto his Disciples what state they were to be in themselves to be fit for heaven, sets a little childe in the midst of them, and said, *Whosoever therefore shall humble himself as this little childe, the same is greatest in the kingdom of heaven, and whosoever receiveth one such little childe in my name, receiveth me*, unto which state of little children he compares the state of Believers. *James 1, 14, 15.* *Mat. 18, 4, 5.*

Then you say, *That the children of believing Parents have as much right to the Sacrament of Baptism, as the children under the Law had to the Sacrament of Circumcision.*

I answer: That those Sacraments are all but Types and Figures of Christ to come, both under *Moses* and under *John*, and were all to cease in the coming of Christ, and are all ceased with those that know Christ come in them, he being the substance and end of all shadows, for the body is of Christ; and little children, with all mankinde, have right to all things in Christ which they are free unto, to eat, or not to eat, either meat or herbs, to observe a day, a time, or things, or not to observe them, but as they are perswa- *Col. 2 17.* *Rom 14, 2, 3, 4, 5.*

ded

ded in their own mindes, and one ought not to be judged, nor the other deſpiſed, for God accepteth and receiveth them both, *and the earth is the Lords, and the fulneſs thereof*, which he hath given unto the ſons of men, to be free unto them, and they free unto that, all men having a like propriety in it all, even the one as the other, and for any good or hurt that any have by Water-baptiſm, or Circumciſion, or any Obſervation in order to ſalvation or damnation, I ſhall deny none of making uſe of it, having right to all things, if they deſire it, neither are little children the better for it, nor the worſe without it, but to pleaſe the fancies of their parents, neither are men of age, but to pleaſe their own fancies or opinions, and therefore it may as well be left undone as done; but in doing of it, or any obſervation, we are but like *Martha*, cumbred about much ſerving, and not free as *Mary* was, who hath choſen the better part, which ſhall never be taken from her.

But now in Chriſt Jeſus neither Circumciſion availeth any thing, nor uncircumciſion, but a new creature, ſo neither Baptiſm of water, nor no Baptiſm of Water availeth any thing, *but faith which worketh by love; and there is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female, for ye are all one in Chriſt Jeſus, and if ye be Chriſts, then are ye Abrahams ſeed, and heirs according to the promiſe*, and how do they appear to be Chriſts, but by believing? ſo that which makes them *Abrahams* ſeed, is not becauſe they are children of ſuch parents, family, or generation, but becauſe they believe, and are come to Chriſt to inherit the bleſſing, and do manifeſt their fruits in humility and meekneſs, in works of faith and obedience, and therefore *John* ſaid unto thoſe Phariſees and Sadduces that came to him to be baptized, who pleaded they were *Abrahams* ſeed, and ſo they were; *but*, ſaid *John*, *think not to ſay within your ſelves, we have* Abraham *to your father, but bring forth fruits meet for repentance*: therefore *Abrahams* ſeed according to the promiſe, they are ſuch on whom God firſt ſheweth mercy, and maketh known himſelf through believing, *even us*, ſaith *Paul, whom he hath called, not of the Jews onely, but alſo of the Gentiles, even them who walk not after the fleſh, but after the ſpirit, yea that walk in the ſteps of that faith of our father* Abraham *which he had, being yet uncircumciſed; for the promiſe that he ſhould be the heir of the world, was not to* Abraham *or to his ſeed through the Law, but*

Gal 3 28, 29.

through

through the righteousnes of faith, though he be the father of many nations, and so he is the father of all that do believe by promise, and they all are his seed, and cannot truly be called the seed of *Abraham* according to the promise, till they believe; but as they are called unto the faith of *Abraham*, so they are the children of God, and seed of *Abraham* after the spirit, though till then all men are the children of the devil, and the seed of the adulterer and the whore, and so of the serpent living after the flesh, yet they may become the children of God after the spirit, when the seed of God, which is Jesus Christ the seed of the woman, is sprung up in them to overcome the seed of the serpent, by which they were made the children of the devil. *Isa* 57. 3.

CHAP. XLVII.

Several Questions proving mens conversion, and how they are to be humbled for the kingdom of God, with the different administration of Christ and John, and of their Baptisms, that there is no ground from Christ by precept nor example for any to baptize with water.

AND becaus Christ said unto his Disciples, *Except ye be converted and become as little children, ye shall not enter into the kingdom of heaven*, you ask me a question, *what then shall become of them?* as if they being the Disciples of Christ might enter into heaven without conversion.

I answer, no: That though they were his Disciples, yet till they are converted and humbled as a little childe, they remain so long without the kingdom of God; for till they be humbled, they shall not be exalted, and until they be meek and lowly in heart, they finde no rest unto their souls, therefore saith Christ, learn of of me, and be ye as this little childe is, who is as I am: and, *take heed that ye despise not one of these little ones, for I say unto you* (saith Christ) *that in heaven their angels do always behold the face of my Father which is in heaven*, and he makes little children to be the same with Believers, and all converted ones, and to have the same right unto Christ, and the kingdom of heaven, as believers have. *Mat* 11. 28, 29. *Mat.* 11. 10.

But I believe you ask the question, What should become of the Disciples, if they were not converted, thereby to enter into heaven, because you know not yet what shall become of you, seeing

seeing you are not yet converted, nor made humble enough for the kingdom of heaven: But I have answered concerning the Disciples, and I shall also tell you, that till you are converted from the natural man and carnal minde, to the spiritual man, you are shut out of heaven, and have no part therein, and because you are not converted to enter in your selves, you will not suffer those that are entring (by the way which Christ hath appointed) to go in, but you shut up the kingdom of God from men, and lay stumbling-blocks in the way of his people, because you see it not yet set open for you, but shut against you, but though you do not yet enter into heaven with Christ, yet I shall not alwayes exclude you from it, but onely that spirit in you which doth oppose it; as for the Spirit of God, which was first breathed into you, nothing can keep that from God, and I shall say unto you as Christ said unto the Pharisees, when they demanded of him when the kingdom of God should come, he answerd, *That the kingdom of God cometh not with observation, neither shall they say, lo here, or lo there, but behold the kingdom of God is within you*, and which you will finde to be in you, when you are born of the spirit, but as yet you are but of the flesh, and cannot discern of spiritual things, and therefore because you understand not me, you say I do contradict my self, when I say, that I shall not deny childrens baptism of water, to those of their parents that make conscience of it, yet know that it is onely *Johns* administration, and was to last but *Johns* time, or while men see themselves to be under the ministration of *John*, but after that it was to be made voyd, as the ministration of Christ appeared; which thing, I say, you understand not.

Luk. 17. 20, 21.

John. 3. 3.

And that Scripture in *Timothy*, which you would apply to me, (because I so confidently contend against you,) where it is said, *that evil men and seducers shall wax worse and worse, deceiving and being deceived*, which is rather to be applyed unto you, and the words going before, unto me, which is, that all that will live godly in Christ Jesus must suffer persecution: this I have done, as hath bin sufficiently manifest, and evil men and seducers, is not meant of them which are persecuted for religion, but of them that do persecute others, to advance themselves and their own opinions, of which you are guilty, and not me.

2 *Tim.* 3. 13.

Next

Next you challenge me for saying, that you have no ground nor warrant from the Lord Jesus, by precept nor example, to baptize with water since *Johns* time, unto this you answer nothing to prove either ground, or example, precept, nor rule, for your baptizing with water, but still like the Pharisees, do ask me more questions: and here you aske me what is meant, where our Savious tells Nicodemus, *except a man be borne of water and of the spirit, he cannot enter into the kingdom of God.* I have already answered you what is meant by water in *chap.* 44. which is the word of God, or water of life, even Christ himself, such a water which is suitable to the spirit, by which men are born again, and he that believes, or is born again, out of his belly is said to flow rivers of living water, which because it is called water in Scripture, must it therefore be meant material water, such as you baptize children withall? no, for this spake he of the spirit.

Another question you ask me, what is meant by these words, where our Saviour saith unto his Disciples, *go ye therefore and teach all nations, baptizing them in the name of the Father, Son, and Holy Ghost.* Mat. 28.

I answer, That the words of themselves, if you understood them, were sufficient to answer you, for there is no mention made of the word *Water*, but the word *Baptism* which is to be in the name of the Father, Son, and Holy Ghost, and which must be meant of the baptism of Christ, and not of *John*, of the Spirit, and not of the water, for Christ had fulfilled and ended *Johns* baptism, and was to minister his own, & set that on foot for the bringing & reconciling all nations to himself; and as *John* was then Lord of his ministration, so is Christ now Lord of his own, and now there is but one Lord, one faith, and one baptism, and that is the spiritual baptism, by which we are all baptized into one body: And the Apostles had power given them, that they could give the Holy Ghost both by their preaching and laying on of hands, for it is written of them, that the Holy Ghost fell on those which heard them preach, and they believed in the truth of the Doctrine preached by them concerning the Lord Jesus, for the salvation of their soules, and upon whomsoever they layd their hands, they received the Holy Ghost; which power *Simon Magus* would faine have bought with mony, so would you if you could so get it, having it not given you by Act. 8.

Christ, and then if you had that power and ſpirit of Jeſus, that you could give the Holy Ghoſt to thoſe that heard you, and were baptized of you, you might then have ſome ground to magnifie your office of baptiſm and your miniſtery, as you ſay you would, but you have it not, neither hath any thing that you have ſaid, proved any command you have from Chriſt to baptize any with water.

Then you would prove your example, to baptize with water from theſe words of *John* the Evangeliſt, which are theſe, *When therefore the Lord knew how the Phariſees had heard that Jeſus made and baptized more Diſciples then* John, *though Jeſus himſelf baptized not, but his Diſciples.*

John 4. 1, 2.

To which I anſwer, That here there is no example at all from theſe words, for you to baptize with water, for Chriſt himſelf baptized not, though his Diſciples did, and that which they did was in *Johns* time, while his miniſtration of baptiſm was in force; for ſaid the Evangeliſt, *John* was not yet caſt into priſon, and therefore Chriſt alſo ſuffered his Diſciples to baptize with water while *John* was living, to fulfil *Johns* miniſtrations, which was to decreaſe as Chriſt did increaſe, and then was his miniſtration of the baptiſm of fire and the Holy Ghoſt to take place, after which water was no longer to be uſed, if they did, it was not by any command from Chriſt, nor example, and the parties on whom it was miniſtered, were thoſe that firſt brought fruits meet for repentance, and the baptizing of children was brought in with the Popiſh Religion.

John 3. 22, 23, 24, 30.

Then you inſtance that of the *Eunuch*, how he was baptized of *Philip*, which is indeed againſt your baptizing infants, therefore you ſay nothing to it your ſelf, but deſire my anſwer, for the *Eunuch* was one that could ſpeak for himſelf, who ſaid unto Philip, *ſeeing here is water, what doth hinder me to be baptized?* which children cannot do, and the anſwer of *Philip* was, *If thou believeſt with all thy heart*, that is, if thou art perſwaded in thy minde, *thou mayeſt*, which is not ſaid by you unto children when you baptize them, and both *Philip* and the *Eunuch* went both down into the water together, as *Johns* manner was, which you and little children do not, and this was according to *Johns* way of miniſtring, who would have an account of theſe that were baptized of him, elſe none were baptized by him, nay, he would not baptize Chriſt,

Act. 8. 36.

who

who was to fulfil all righteousnes, though Christ desired it, but forbade him, till Christ had shewed him a reason wherefore he desired it, for saith he to *John*, *Suffer it to be so now, for thus it becometh us to fulfil all righteousnes, then he suffered him*: And unto others that came to be baptized, *John* said, *think not to say within your selves, we have Abraham to our father, but bring forth fruits meet for repentance*, which God is able to make you do, for he is able of these stones to raise up children unto *Abraham*, and therefore he denied them his baptism, as being not sufficient for them to reform them, and make them new, but he tells them of Christ, which was to baptize them with the Holy Ghost and fire, and was then to be revealed, for whom they should then wait, and whom *John* preferred above himself, and undervalued his own baptism, which was then to decrease, and the baptism of Christ onely to increase: And *Peter* also to advance the baptism of Christ above *Johns*, after he had said concerning those that had received the Holy Ghost by their preaching, can any forbid water that these should not be baptized which have received the Holy Ghost as well as we? yet he said unto these that questioned him, that Water-baptism was but *Johns*, and Christs was the Holy Ghost, and he said the Lord had told him so, for saith Peter, *then remembred I the words of the Lord, how that he said*, John *indeed baptized with water, but ye shall be baptized with the Holy Ghost*: And we read also what *John* himself said of Christ, *I indeed baptize with water, but he that cometh after me whose shoe-latchet I am not worthy to unloose, he shall baptize you with the Holy Ghost and fire*: And therefore let all men know and understand this, that Water-baptism is onely *Johns*, and not Christs, and men are but under *Johns* administration that use it, and are not yet come to Christ, neither do they know him, what he hath fulfilled and done for them, for he hath indeed fulfilled and ended the baptism of *John*, as he did the circumcision of *Moses* in the letter, that it might be by him administred in the spirit, by which men are saved, and of which the letter was but a figure, and all figures, signs and shadows are to cease, when the substance, which is Christ, is come and you deny Christ to be come, so long as you keep up any thing besides Christ, and ended by Christ, wherefore saith Paul, *touch not, taste not, handle not, for all is to perish in the using after the commandments, and doctrines of men.*

Mat. 3. 13, 14, 15. v. 8. 9. v. 10 11. Acts. 11. 16. Mat. 3.

And

Acts 11. 16. And if the Disciples after *Johns* time, did any of them baptize with water, it was of themselves they did it, and not by any command nor example from Christ, yet they told the people when they were baptized, it was but *Johns* ministery, but it being a form that was so lately in practice, from which the people could not yet be weaned, and the people desiring of it, and the Apostles willing to become all in all unto all people, that they might gain some, did therefore suffer those that desired it, to be baptized with water, who could not of a sudden be weaned from *Johns* ministery, but by the Spirit and power of Christs ministery, which because men at this day see not that to be in force with them, therefore they practice *Johns*, and some in all things do love to keep up old customes, in observation of dayes, times, and things, though new ones be in place, and *Paul* having no commission to baptize with water, said, when he baptized some, *I thank God that I baptized none but* Crispus *and* Gaius, *lest any should say I baptized in my own name, and I baptized also the household of* Stephanus, *besides I know not whether I baptized any other, for Christ sent me not to baptize, but to preach the Gospel*; and therefore if you Ministers of Parishes have either precept or example from Christ to baptize any with water, then shew Scripture for it, and declare if ever Christ himself baptized any with water, or gave any command that any other should, after *Johns* time, onely he himself was baptized of *John*, to fulfil *Johns* ministery, even as he was circumcised under the Law, to fulfil the ministery of circumcision, and so to fulfil all righteousness of *Moses*, and all the Prophets, *John* being the last Prophet before Christ, and these things being once done, and fulfilled by Christ for us all, no man believing it to be done, ought any more to do it, because it is a denying of Christ to be come, and his work to be done. And thus you have no rule, precept, nor example from Christ in all the Scriptures for having with water

1 Cor. 1. 14, 15, 16.

CHAP. XLVIII.

That the neglect of Water-baptism is no sin, how the use of it is but a thing indifferent, and to please mens opinions, since Christ fulfilled it.

AND because I say Water-baptism is as a thing indifferent, doing neither good nor hurt to the practicers of it, but to please

pleaſe the opinions of men, you ſay it is a thing neceſſary, and that the ſinful neglect and contempt of it, is a damnable ſin, and to prove the neglect of Water-baptiſm to be a ſin, you bring theſe words of Chriſt concerning his enemies, *If I had not come and ſpoken unto them, they had not had ſin, but now they have no cloak for their ſin.* Joh. 15. 22.

To which I anſwer, That Chriſt was here ſpeaking to his Diſciples, comforting and encouraging them againſt perſecution, and the worlds hatred, teaching them to love one another; and ſaith he, *If ye were of the world, the world would love his own, but because ye are not of the world, but I have choſen you out of the world, therefore the world hates you, but ye know it hated me before it hated you, and if they had kept my ſaying, they would have kept yours alſo, but all theſe things they will do unto you for my names ſake, becauſe they know not him that ſent me, if I had not come and ſpoken unto them, they had not had ſin, but now they have no cloak for their ſin,* which was, he told them that he was the Chriſt and Saviour of the world, ſent of the Father to redeem the world, and they would not hear him, nor believe his ſayings, but did the more hate him, and for their hatred againſt him that would redeem them from their ſins, therefore their ſin the more appeared, and they had no cloak for it, for his light made it manifeſt, and this was their condemnation, becauſe light was come into the world, and they loved darkneſs rather then light, becauſe their deeds were evil. Joh. 15. 18, 19, 20, 21.

And now, how doth this make the neglect of Water-baptiſm to be a damnable ſin? nay, but rather the doing of it a ſin, for Chriſt ſpeaks not by Water-baptiſm, but by the Spiritual-baptiſm, and it was not that he bid them do for which they hated him, but to believe in him, and they that believed were baptized of the ſpirit, but the practicers of Water-baptiſm (by which they now deny Chriſts Spiritual-baptiſm) are the greateſt enemies to him, and do ſhut out his kingdom, which is not of this world, and the things which he doth in his kingdom are all ſpiritual, and contrary to the things which were done by men in the kingdoms of the world, for which the world hated him, and therefore their ſin remained, of whom he then ſaith, *If I had not done amongſt them the works which none other man did, they had not had ſin, but now have they both ſeen, and hated both me and my Father, but this ſaith he, cometh to paſs,*

that

that the words might be fulfilled that is written in their Law, they hated me without a cauſe; And now ſee your miſtake, how you have abuſed this Scripture, in going to prove from thence that the neglect of Water-baptiſm is a damnable ſin, when it is clearly meant of their hatred againſt Chriſt, and a neglect of believing in his word, and receiving his love, which was ſo freely tendred unto them, to ſave them, and forgive them their ſins, for which neglect their ſins remained with them; yet to them that eſteem it a ſin, to them it is a ſin, but to the pure all things are pure, but to the defiled is nothing pure.

And now it will appear that you are of theſe that are guilty of this neglect of his word and love, and of whom Chriſt ſpeaks, that thus perſecutes others, and with whom this ſin of hatred and envy remaineth againſt Chriſt and the truth, becauſe you know not him nor the Father that ſent him, nor the people that believe in him, for he hath ſpoken to you, and by his word tells you, that he came to pardon ſin and all tranſgreſſion, and that all that believe are free; but becauſe he pardoneth all men, therefore you deny him, and your own pardon by him, for which your ſin remaineth.

And then this Scripture, *The uncircumciſed man-child, whoſe fleſh of his foreskin is not circumciſed, that ſoul ſhall be cut off from his people, he hath broken my covenant.* What doth this prove for childrens baptiſm, which is onely the ſign of circumciſion? no more but that Chriſt will both circumciſe and baptize all men with the ſpirit, by which he doth cut away the foreskin, to wit, the evil of their hearts, even all ſin and wickedneſs, that they might know evil no more; for circumciſion is not that of the letter, and outwardly in the fleſh, but that of the heart and of the ſpirit inwardly, ſo is alſo baptiſm, and he that will not hear Chriſt in this renewing of the heart and mind, for the cleanſing of the conſcience, he ſhall be cut off from his people, and his ſin remaineth, and he remaineth in ſin as to him, becauſe he remaineth in the uncircumciſion, as the uncircumciſed *Philiſtine*, and alſo unbaptized without the faith of Chriſt, and ſanctification of the ſpirit, though he be baptized with water: And thus your Water-baptiſm is of no value, and all thoſe that you perſwade to believe that Water-baptiſm is a thing neceſſary to ſalvation, and a ſin to neglect it, thoſe are deceived by you.

Rom. 2. 28, 29.

In

In the next place, you for want of matter to fill up your book, do repeat over things which were before answered and cleared in the *Blow at the Serpent*, and also here, but because you here mention it, and I having not mist any one sentence nor scripture brought by you, but have answered it, therefore I shall answer those scriptures you yet bring, and shall also with the rest turne it upon your self, and prove all that you say to be false, and to have no truth in it, and you a false teacher, and then what a blind leader of the blind are you, with others of your function? and I rejoyce in that I have had such an opportunity from your own words and writings, to discover you, in which God may be glorified, and the people edified, therefore I shall yet proceed to the end of your book.

CHAP. XLIX.

How men are both destroyed and saved, and when, that not men themselves, but their sins are eternally destroyed, proved and cleared in answer to several Scriptures brought to prove eternal destruction of mens persons in hell, and not of their sins.

THe point which you again mention, which I have already cleared, and shall further answer you in this, that God will destroy mens sins and iniquities, and save men, which you deny. *Pag.* 78.

Therefore I shall answer that in the sense I speak it, it is true, that the work of God by Christ is to destroy the works of the devil in men, which is sin and all iniquities, that man might be saved, which that he is not saved, until his sins in him are destroyed by God manifest in flesh, but till then man is destroyed by his sins, but I see you understand it not, neither will, but do harden your heart against it, and will not hear that voice of God, that shall be for the destruction of sin, and saving of the sinner, yet is it that which must save you, if ever you be saved, even God manifest in your flesh, it being the way which God hath appointed, and is the great mystery of godliness yet hid from your eyes, and therefore you oppose it. And the Scriptures you mention against it, are these, first those words of *David*, by which you would prove that God utterly destroyes mens persons, and not their sins, which words are these, *thou shalt destroy them that speak leasing, and the Lord abhors both the bloody and deceitful man.* *Psal.* 5.

I anſwer you, as before, That God who is all love, mercy, and peace to all men, the works of his hands, doth abhor all malice and deceitful bloody mindedneſs in men, which he hath made to be pure and holy, as he is holy, but being ignorant of God that made them, and of one another made by him, they ſeek to deſtroy one another; which work of the devil in them which he wrought to deface Gods image, is of ſuch a contrary nature to a pure God, in whom is nothing but purity and love, ſimply in his own nature, that nothing of wickedneſs can ſtand before him, neither can the men that delight in it, but for their envy and rage againſt the Lord and his Anointed, God will have them in deriſion, ſpeak to them in his wrath, and vex them in his ſore diſpleaſure, for they ſo long as they live in ſin, can ſee nothing but wrath in him, and his love is hid from them; and therefore they hate and ſpeak evil of his people, which know him to be all love to them; and of this enmity againſt God and his people for their love to the truth, you doubtleſs are guilty, but the Lord will not ſpare you, yet not eternally deſtroy you, but the enmity that is in you, and all men, in due time; and for the preſent this is their deſtruction, they ſhall fall by their own councel, and wallow in the multitude of their own tranſgreſſions, which they ſee to lye hard upon them for their rebellion againſt the Lord, even as *Cain* after he had ſlain his brother, when he ſaid, *My puniſhment is greater then I can bear.*

Pſal. 2. 1, 2, 5.

Pſal 5. 10

Pſal. 11. The ſecond Scripture you bring, is this: *Upon the ungodly he ſhall rain ſnarts, fire, and brimſtone, ſtorms and tempeſts, this ſhall be the portion of the wicked*, which you ſay is meant of perſons, not ſins.

To which I anſwer, That the Prophet ſtill ſpeaks of Gods puniſhing his enemies that plotteth evil and miſchief againſt him, and the upright in heart, they ſhould be taken in their own ſnares that they laid for others, fire and brimſtone, and a horrible tempeſt, which is the wrath of God, ſhould be upon the ſpirits of them that are thus filled with envy and violence while they live in envy, but to the humble, meek, and merciful, he ſheweth the light of his countenance ſhining upon them, which doth refreſh and comfort them, when the other are troubled: this is the different ſtate of mens conditions in this life, for as the upright have peace, ſo the wicked have trouble while they remain in their wickedneſs,

and

and see not the love of the Lord to free them from sin, and so give an end to their troubles, yet will the Lord be merciful to their unrighteousnes, and in due time free them and humble them by his judgements, and they shall not see evil any more: Thus is the Lords way and will to save all men, and to destroy onely that which for a time destroyeth them, he hateth not the persons of men, but their sins and wickednesses, and so *David* saith, *Thou, O Lord, lovest righteousnes, and hatest wickednes.* Psal 45.7

The third Scripture you bring to prove that God will eternally destroy mens persons, is this: *The wicked shall be turned into hell, and all the nations that forget God.* Psal 9.17.

To which I answer: That hell and damnation is the portion of the wicked & all that know not God, which portion every man for some time hath had, or shall have while they remain wicked: *Adam* in his fall did forget God, and all men in like manner have through sinning forgotten God, and so long their portion is hell and damnation, shut out from heaven and salvation, God saith unto them, Depart; but God in Christ doth again say unto them, Return, and then will appear unto them their eternal life in the knowledge of God again, as he is in Jesus, whom God hath sent to give it them, who will first judge them, and make a separation between the good and the evil in them, and when their judgements are passed over with them, then they shall know God the true God, and Jesus Christ whom he hath sent, which will be unto them their eternal life, and then, as when they had forgotten God, they were turned into hell, so now having known God, they are received into heaven: and no man living in wickednes can see God, but in holines, for without holines no man shall see him, nor no man can say that Jesus is the Lord, but by the holy Ghost; and this holines and righteousnes of God, which is Christ in them the hope of glory, is that eye of divine brightnes which is given men to behold God withal, which eye was put out in mans fall, and that eye, light, and life of God in men which men lost, is that which God will restore to men again to live in them, and be saved with them, which is God manifest in flesh; and *John* saith, *No man hath seen God at any time: if we love one another, God dwelleth in us, and his love is perfected in us, herein know we that we dwell in him, and he in us, because he hath given us of his spirit, and we have seen and do te-* John 17.3. 1 John 4. 12,13,14.

ſtifie, that the Father ſent the Son to be the Saviour of the world, yea, and then to ſave all men is moſt certain, elſe how is he the Savior of the world? though men for want of a ſight and knowledge of God in them, and of themſelves in him, as to long deſtroyed; *for*
Hoſea 3. *my people*, ſaith he, *are deſtroyed for want of knowledge*, and no longer then they remain ignorant of God in Chriſt, can they be deſtroyed, therefore in the knowledge of God in Chriſt they are ſaved; *and the time ſhall come*, ſaith God, *that when they are all taught of me, they ſhall all know me, from the leaſt of them unto the greateſt of them, even one and all, for the earth ſhall be filled with the knowledge of the Lord, as the waters cover the ſea, and their ſins and in-*
Jer. 33. 7, 8. *quities will I remember no more, but I will forgive them, and be merciful unto them, and then they ſhall return and be built up as at the firſt, and I will cleanſe them from all their iniquities, whereby they have ſinned againſt me, and I will pardon them.* This is the promiſe of God unto his people, and this promiſe he will make good with all men
Iſa. 45. 22 in due time; *for look unto me all ye unto the ends of the earth, and be ye ſaved, for I am God, and there is none beſides me, and I am a God at hand, as well as a God afar off*: and by Chriſt he is come, and hath preached peace to them that are far off, and to them that are
Eph. 2. 17. nigh, to Jew and Gentile, even to all men whatſoever, and there is no reſpect of perſons with God, for which all people are to praiſe the Lord. And thus I have anſwered this point, how man is both deſtroyed and ſaved, and when, and the reaſon of it, in which I have glorified God, and preached comfort unto men, ac-
Iſa. 40. 1, 2 cording as he ſaith, *Comfort ye, comfort ye, my people, ſpeak ye comfortably unto* Jeruſalem, *and cry unto her that her warfare is accompliſhed, that her iniquity is pardoned, for ſhe hath received of the Lords hand double for all her ſins*, and ſo have all for whom Chriſt died, and he died for all, that all might be ſaved: and as *Paul* ſaith that the Gentiles might glorifie God for his mercy, as it is writ-
Rom. 15. 9, 10, 11. ten, *For this cauſe I will confeſs to thee among the Gentiles, and ſing unto thy name*: and again he ſaith, *Rejoyce ye Gentiles, with his people*: and again, *Praiſe the Lord all ye Gentiles, and laud him all ye people, and in him ſhall the Gentiles truſt*, therefore is both Jew and Gentile all ſaved.

And you yet to prove that ſome are eternally deſtroyed in hell, do inſtance the deſtruction of the old world, *Corah* and his company,

pany, and *Judas* the ſon of perdition, which I have fully anſwered you in, That from all thoſe Scriptures there is no eternal deſtruction mentioned to any; but their deſtruction was a temporal deſtruction then inflicted upon them, to deſtroy their viſible appearance then in being, and they ſaw not Chriſt their Saviour, but were betrayers and murtherers of him in their own ſouls, and ſo long betrayed their own peace with God, as men at this day do, who know not Chriſt their Saviour, but warreth againſt him in his people, and cannot endure the ſound of peace, joy, and comfort in Chriſt without the works of the Law, nor that the glad tidings of ſalvation to all by Chriſt ſhould be preached, becauſe they themſelves are intereſted in ſome mens eternal damnation, as they think it, being that which they always preached and believed; and becauſe they knew it not in their hearts, therefore they oppoſe the ſound thereof in their ears, and ſuch are ſome of you, nay your ſelf, who in your Book have manifeſted your enmity againſt the truth, which I herein have been anſwering, to prove, maintain and vindicate the truth, in which I give God thanks that he hath enabled me to ſet forth the truth, and your errour againſt it, in ſo clear a manner, to confirm the people that in any meaſure were enlightned in it; in which no doubt all that read it, and are willing to underſtand, may be informed, and in Gods time thereby convinced and ſaved from all deceivable ways and doctrines of damnation and deſtruction that cometh by them, through the preachings of men that bring not the meſſage of Chriſt, which is glad tidings of ſalvation which ſhall be to all people, and by which preaching of ſalvation they might bee enlightned in their ſouls through Chriſt, to ſee that one God and Savior of all men, to ſave and redeem them from the ſnares of men, death, hell, and the devil.

CHAP. L.

How men are as an oven, and their ſins as bryers and thorns the fuel, and God a conſuming fire that burns them; how man is ſaved, and the devil the ſerpent and ſin deſtroyed.

ANother Scripture you mention, already anſwered by me at large in *A blow at the Serpent*, which words are theſe, *Thy hand ſhall finde out all thy enemies, thy right hand ſhall finde out thoſe &c.* Page 76. of a Blow

that

Pſal. 21. 8, 9. *that hate thee, thou ſhalt make them as a fiery oven in the time of thine anger, the Lord ſhall ſwallow them up in his wrath, and the fire ſhall conſume them.*

This you bring to prove that God deſtroys mens perſons, and not ſins, and ſo you look altogether upon the outward deſtruction of man, and not upon any thing of the devil that is to be deſtroyed in man, though the greateſt enmity againſt God and man, be in the carnal minde of man; and this Scripture ſhews that men themſelves while they live in the body, ſhall be as an oven during the time of his anger with them, to devour the enmity againſt God, which is called the *bryers and thorns* they ſet againſt him in battel, which he would devour in them, but his love is to them all this while, though they may not be ſenſible of it till their ſins are conſumed; and you know that in a fiery oven there is fuel to be burnt, and he hath made them as a fiery oven, and it is an inward conſuming, and not an outward that is to be with them, and of the things of the devil, and not the things of God, and what is that but ſins and iniquities, that is the fuel, the bryers and thorns that is to be conſumed? though you ſay not, and not of mens perſons, and the fire that conſumes them is the wrath of God; *for in the time of thine anger they ſhall be as a fiery oven, and in his wrath he ſhall ſwallow them up*, that is, they ſhall apprehend nothing but wrath in God, and his love ſhall be hid from them, as he ſaith of the ſame people here meant, even the houſe of *Jacob*, to whom he ſaith, *Fury is not in me, and whoſe bryers and thorns he will deſtroy,* Amos 2. 5. of the ſame he ſaith in a ſmall moment, *I have hid my face from thee, but with everlaſting loving kindneſs have I gathered thee: and upon* Juda *his own people, will he ſend a fire, but will not deſtroy them, but the palaces of them*; and therefore theſe bryers and thorns which the Lord ſaith he will conſume them together, is meant of ſins and iniquities in his people and not mens perſons in hell, as you ſay, who ſo long as ſin is in them, may be as enemies to him, Rom. 8. 7. though his own people, *for the carnal minde is enmity againſt God*, which all men at ſome time or other are ſubject to, and not ſubject to the Law of God, of which enmity he will purge them by Iſa. 4. 4. the ſpirit of judgement, and the ſpirit of burning, that they (as his vineyard) may be clean without ſin, to bring forth fruit unto him, which is his love towards them, and his anger onely at their ſins;

for

for if they ſin againſt me, I will viſit their iniquities with the rod, and their ſins with ſcourges, but my loving kindneſs I will not utterly take from them; and ſo he meaneth when he ſaith, *Fury is not in me, who would ſet bryers and thorns againſt me in battel, I will paſs throw them and burn them together, I will purge them of all uncleanneſs,* and this is all the fruit to take away their ſins, and what do men ſet in battel againſt God but their ſins, the works of the devil, and there is nothing elſe that God is angry with, and will ſeek to deſtroy, but the unrighteouſneſs of men which hold the truth in unrighteouſneſs, though men that know not God apprehend it to be againſt them, and ſo long they are ſenſible of his anger, and look upon the deſtruction to be of them, and not their ſins, as you do, and ſo it is in a ſenſe of them, for it deſtroys all ſelf and ſelviſhneſs in them; for it is againſt the old ſinful man that his anger is directed, to deſtroy the body of ſin in them, that they ſhould no longer ſerve ſin, and it is among his choyceſt people you ſee, even *Jacob*, *Iſrael*, and *Judah*, whom he firſt loved, that his wrath is apprehended, and his fire kindled, yea even theſe which bring fruit will he purge, that they may bring forth more fruit.

Pſal. 89. 32, 33. *Iſa.* 27. 4. *Rom.* 1. 18. *John* 10. 15, 2.

Now God aymes onely at the deſtruction of the man of ſin, the buſhy body of bryers and thorns, which the fire is to burn, and which he onely taketh away, as that which cannot bring forth fruit; as it did in the converſion of *Moſes*, where the buſh burned and was not conſumed, his ſins were deſtroyed but not him, nothing that oppoſed God was able to ſtand before him, when he appeared as a conſuming fire, ſo is it with man to this day, his ſins and iniquities, his own imaginations, with all humane wiſdom and ſtrength, that brings hell and deſtruction upon man, are the carnal weapons which man lays hold of to fight againſt God, and to oppoſe his ſpiritual appearance, therefore amongſt them will God appear as fire to devour them; I will, ſaith he, paſs through them and burn them together, that men may lay hold on eternal life, for he counſelleth them, that inſteed of taking hold of ſin and carnal weapons to fight againſt him, he bids them take hold of his ſtrength, which is of life inſteed of death, of ſpirit inſteed of fleſh, and they ſhould be at peace with him, and ſo all the fruit of Gods kindling a fire in them as in an oven, is to take away their ſins, and he ſpeaks of kindling a fire in *Jacob* and *Iſrael*, his own vin-

Exod. 3. 2. 3.

2 Cor. 10. 4. 5.

yard,

yard, as well as in other people, to purge them of their iniquities, and therefore it cannot be that he will eternally deſtroy them ſoul
Iſa. 27. and body in hell, as you ſay; And the Lord ſaith, he will ſtay his rough winde in the day of his Eaſt-winde, that is, he will abate his wrath by his love and mercy in the deſtruction of their ſins, yet you will ſay that by bryers and thorns is meant men, the enemies of the Church, and not ſins, you ſay, though the Scripture do mens ſins, for what makes men to become enemies to the Church of God, which is the ground and pillar of truth, but ſin reigning in them, and take away ſin from them, and they are no longer enemies, but
Rom. 7. friends, for ſin it ſelf is the enmity, *for it is not I that ſin*, ſaith Paul, *but ſin that dwelleth in me.*

Then you again do contradict your own words, and affirm mine, for you ſay, the purpoſe of the Prophet in this Scripture is to foretell the deſtruction of *Leviathan*, the Serpent, or Satan, you ſay, which is the ſame that I am proving, that it is the evil wicked one in men, that God will deſtroy together with mens ſins, which are the devils works and weapons, and therefore the Lord in love to men, the Lords vineyard, begins by the Prophet with theſe words,
Iſa. 27. 1. ſaying, *In that day the Lord with his ſore and great and ſtrong ſword*
2, 3, 4. *ſhall puniſh* Leviathan, *the piercing Serpent, and he ſhall ſlay the Dragon that is in the Sea, in that day ſing ye unto he a vineyard of red wine, I the Lord do keep it, I will water it every moment, leſt any hurt it, I will keep it night and day, fury is not in me, who would ſet the bryers and thorns againſt me in battel, I will go through them, and burn them together*; therefore from hence it is clear, that theſe people here ſpoken of, is the Church both of Jews and Gentiles, which were the Lords vineyard, which he would not deſtroy, but ſave, and it was the devil, the Serpent the Dragon, and ſin, which were the enemies of his Church, and that ſpoiled the vines and tender grapes of this vineyard, that he would deſtroy and was angry with, for he would paſs through them and burn them together, where? why in the fiery oven which he would make, and what was this oven, but the people themſelves, in whom theſe enemies of God and of his Church appeared to oppoſe it? or thou ſhalt make them as a fiery oven, who? why thoſe people which for a time became his enemies, by reaſon of the devil and ſin in them, and therefore in them ſhall they be deſtroyed, together with all the

works

works of man good and bad, that he hath rested upon, and trusted in to make his refuge besides God, to save or defend him, whether it be gold or precious stone, wood, hay, or stubble, all is but as bryers and thorns, and shall be consumed together, and man himself shall be saved so as by fire. 1 Cor. 3. 13, 14, 15.

CHAP. LI.

The mystery of Jacob *and* Esau, *how the house of* Jacob *is a fire, and* Joseph *a flame, and* Esau *as stubble devoured by them: how* Esau *and* Jacob *are two mounts, signifying* Sina *and* Sion, *and of the house of* Jacob *restored to their possession.*

AND because you understand not the mystery of *Jacob* & *Esau*, which I have before so clearly held forth, you again make mention of the history, and so you will still do, until God shall open in you the mystery, and shew you how the evil wars against the good in man, the flesh against the spirit, as *Esau* did against *Jacob*, till they were reconciled, that *Jacobs* meekness had overcome *Esaus* fury, which in us, is the good overcoming the evil, the spirit conquering the flesh, as *Jacob* did *Esau*.

And you again tell me of Allegorizing the Scripture, which you cannot understand, and you will not indure to hear of the mystery of godliness, because it is foolishness to you, as the wisdom of God alwayes is to the wisdom of men, for man by his greatest wisdom cannot dive into it, but is made foolish by it, neither will you hear of the spiritual meaning of things, but will oppose it, therefore are you of the house of *Esau*, the man in whom the flesh and evil one reigneth to oppose the good, even the spirit and mystery of godliness, and you to prove that in *Jacob* and *Esau*, there is no mystery, do instance the words of *Obadiah*, a place I before quoted, to prove the mystery and Allegory, shewing more then two persons, as the words which are these, do prove, *But upon mount* Sion *shall be deliverance, and there shall be holyness, and the house of* Jacob *shall possess their possessions, and the house of* Jacob *shall be a fire, and the house of* Joseph *a flame, and the house of* Esau *for stubble, and they shall kindle in them, and devoure them, and there shall not be any remaining of the house of* Esau, *for the Lord hath spoken it.* Pray observe if in this there be not a mystery, for the possession of *Jacob* Obadiah 17, 18, 19.

is mount *Sion*, which is not a material mount, but a ſtate of holineſs, the new *Jeruſalem*, the Goſpel of peace and ſalvation, even the ſtate of perfection in Chriſt Jeſus, and that *Jacob* may poſſeſs this ſtate in peace and quietneſs, (which ſtate is the Church of God, the ground and pillar of truth planted in men, even as the whole world is ſaid to be ſet in mans heart) it is ſaid, that the houſe of *Jacob* ſhall be as fire, and the houſe of *Joſeph* a flame, and the houſe of *Eſau* for ſtubble, and they ſhall kindle in them, and devoure them, which is not meant of mens perſons, but the ſeveral ſtates that men have appeared to live in, as ſo many houſes; for the poſſeſſion of *Jacob*, the houſe of God, the ſtate of perfect righteouſneſs, and holineſs, love and meekneſs in Chriſt Jeſus ſhall be as fire, for our God is a conſuming fire, which is *Jacobs* poſſeſſion, to devour the poſſeſſion of men, which is imperfect, righteouſneſs, wiſdom, and holineſs, and is ſin & wickedneſs, worldly pride and honour, and nothing of that ſhall remaine, but God by his preſence will burn it up, when he himſelf ſhall become the poſſeſſion and inheritance of his people, and they eternally to live in him, no more to depart from him.

And thoſe two houſes *Jacob* and *Eſau*, are called two mounts, one which is *Jacobs*, on which God is exalted in righteouſneſs, and the other which is *Eſaus*, on which man would be exalted in wickedneſs, and therefore the mount on which God is exalted with men, and men with him, in the ſtate of perfection in Chriſt, is called mount *Sion*, and the Goſpel where deliverance will be found by all that come there, but upon the mount *Eſau* ſhall be none, which may be called mount *Sina*, or the Law, where is bondage and thraldom, and no deliverance to all that are there, but fire to burn them, therefore ſaith *Paul* to thoſe which were come to the Goſpel to finde deliverance, *you are not come to a mount that may be touched, and that burned with fire, nor unto blackneſs, and darkneſs, and tempeſts*, as to the mount of *Eſau*, which is mount *Sina*, or the Law, whereby thoſe that believe not, are remaining, but you are come *to mount* Sion, *to the city of the living God, the heavenly* Jeruſalem, *and to an innumerable company of angels, to the generall aſſembly and Church of the firſt-born, which are written in heaven, and to God the judge of all, and to the ſpirits of juſt men made perfect, and to Jeſus the mediator of the new covenant*, this is the perfect

Heb 12. 18, 22, 23.

perfect state of the people of God that have seen deliverance, and upon this mount, saith *Obadiah*, shall come up Saviours to judge the mount of *Esau*, and the kingdom shall be the Lords, that is, every man exalted with Christ in the spirit on this mount of God, which is *Sion*, he shall know to be in him, his saviour and deliverer, that shall judge all flesh, the mount of *Esau*, even all things that is fleshly of the old man, and would be any thing in it self to exalt it self in man, above God or the spirit, to sit in the Temple of God as God, this also is Antichrist the man of sin, that would keep up a kingdom in opposition to Gods kingdom, and this all shall be judged by Christ in man, even all things opposing Christ, and that covets and desires to be any thing besides Christ, and yet to have command in man, this shall all be cast out of man, and then man and all things in him being new, then is the kingdom of God set up and doth reign, then are the kingdoms of the world there, and in that man, become the kingdom of the Lords, and of his Christs, who shall now be all and in all in him, and thus is it with all that are brought to *Sion*, and thus will it be with all when they shall be brought, when in all men all things shall be subjected unto Christ, and he himself made subject to the Father, and have delivered up his kingdom to God even the Father, that God may be all in all known unto men, but because you yet know not 1 Cor. 15.
this to be made good in you, therefore you understand it not, but fight against it, whose interest onely is yet in the world, and you not chosen out of the world, but the more you strive against it, the more you will be devoured by it, and your worldly interests, for this appearance of God which you thus oppose and persecute, is *Jacob*, which hath gotten the blessing from you, therefore you hate him, but this *Jacob* will be as fire to devoure you, and you shall be but as *Esau*, which is as stubble; therefore cease to envy *Jacob* any longer, or sell *Joseph* into *Egypt*, as you do, when you revile or persecute any, lest you be devoured by it.

And because the opening of Allegories and mysteries do so confound you in your judgement in the history, that you cannot understand it by your dark understanding, therefore you make it your work to rayl against it, but I shall pass by your rayling, as I have done all along, and shall answer your objections and scriptures brought by you against the truth, for my desire is that the reader

hereof may be edified, therefore have I been ſo plain, and ſaid ſo much.

CHAP. LII.

How the Prophet Iſaiah *was purged of his ſins, by a live coal from the Altar. Of his meſſage to the people; how long their hearts ſhould be hardned, and of their returning, ſhewing the winter and ſummer ſtate of a Chriſtian.*

IN the next place from the words of the Prophet *Iſaiah*, where he ſaith, The Lord cauſed a Seraphim with a coal from the altar to touch the mouth of the Prophet, for the taking away of his ſins you ask me if God will purge reprobates and falſe prophets?

I anſwer, That every man whoſe minde is reprobated from the knowledge of God in Chriſt, to work uncleanneſs, and do the works of the devil, he is a reprobate and a falſe propher, till his uncleanneſs be waſhed away & his ſins purged, and his knowledge renewed to know Chriſt in him; for know you not that Chriſt is in you, except ye be reprobates, and you while you know not Chriſt to be in you, (but do deny his being in men to ſave them) are your ſelf ſo long a reprobate, and know not God, and have not your ſins purged, as the Prophet had, and as every Miniſter of Chriſt hath, before he can declare the meſſage of Chriſt: and the Prophet *Iſaiah* ſeeing how his own ſins were purged, he ſaw how the Lord would purge the ſins of others, and therefore when he was bid to go, and make the heart of the people fat, and their ears heavy, and ſhut their eyes, leſt they ſee with their eyes, and hear with their ears, and underſtand with their heart, and convert, and be healed, for God had appointed blindneſs unto them for a time, and the Prophet knowing the Lord was full of pity and compaſſion to all people, how his mercy was over all his works, and that he would not utterly caſt off any, but would manifeſt himſelf to all in due time; the Prophet therefore asketh the Lord, when he was to go in this meſſage for to harden the people,) how long it ſhould be that their hearts ſhould be hardened? and the Lord told him it ſhould be but for a time, according as *Paul* to the *Romans* ſaith,

2 Cor. 13.

Rom 11. *But be not ignorant, brethren, concerning this myſtery, that blindneſs in part is happened unto* Iſrael, *until the fulneſs of the Gentiles be come in;*

in; and ſo theſe whom the Prophet went unto, were the ſame *Iſraelites*, and it was promiſed him that they ſhould return, for as there was the ſap of an Oak in the root all the winter and not ſeen, ſo ſhould the holy ſeed by which they ſhould again ſpring be in them, which ſhould be the ſubſtance of them, and which ſhould cauſe them to floriſh, and come in again unto the knowledge of the truth, and be built up as at the firſt, and this promiſe extendeth unto all people, whoſe return ſhould be by the holy ſeed, Jeſus Chriſt riſing up in them, as the vertue of all Animals of trees and plants doth riſe up in men, to make them freſh and green in the ſpring and ſummer, and which in the winter lieth hid, ſo doth Chriſt lye hid in man, in the time of a Chriſtians winter ſtate, till Chriſt ſhall awake in him, and be a light and a delight unto him, and ſay unto man, Ariſe, ſhine, thy light is come, as he is ſaid to ſay unto his Spouſe, *Ariſe up my love, my dove, my fair one, and come away, for lo the winter is paſt, the rain is over and gone, the flowers appeare on the earth, the time of the ſinging of birds is come, and the voice of the turtle is heard in the land*, then is a chriſtians riſing regenerating and tranſlating from darkneſs to light, from death to life, from ſin to holineſs, and is the time of his being purged, converted, and healed, and this is to be to every one in his order, till which time they are as without God in the world, and have not Chriſt manifeſt in them, to deſtroy the works of the devil for them, and till which time they can have no aſſurance of their own ſalvation, nor of the ſalvation of others, for light maketh manifeſt, it chaſeth away and overcometh darkneſs: It is the live coal taken from the altar, which purgeth away ſin, and this light it ſeems you have not, nor this live coal hath not yet touched your lips to open your mouth, to ſpeak forth Gods prayſe, becauſe you cannot ſee an end of ſin, neither will you come to the light, becauſe your deeds are evil, leſt your deeds ſhould be reproved and made manifeſt, and your ſelf aſhamed, though by this you would be reſtored unto God again, but I have ſeen this light, have had my lips touched with this coal, and do know it, and therefore I ſpeak it, being reſtored by it, though you ſay I have not, but do falſifie and abuſe the ſcriptures, which I ſhall leave for true believing chriſtians to judge, and not for you, nor any that ſpeak evil of the things they know not, as you have done, and through covetouſneſs makes merchandize of

Iſa. 60. 1. *Cant.* 2. 10, 11, 12.

the

the people, whose judgement with your selves lingereth not, and your damnation slumbereth not, for your disobeying the truth.

CHAP. LIII.

How Christ is said to refine men, and the worst of sinners, as silver and gold is refined. Of the Temple open in heaven, the Throne in it, and Christ thereon, doing judgement and justice, how at the end of the 7 Plagues, and the 7 Vials, judgement is ended, and man restored.

Mal. 3. And in *Malachi* where Christ is said to *sit as a Refiner and Purifier of silver, to purifie the sons of* Levi, *and purge them as gold and silver*, you say it is not meant of any that were reprobated or wicked, but the purest of silver, you say.

To which I answer, That if they had not bin wicked and sinful, they need no purging nor purifying, but there was something to be purged from them, for if among the silver there were no dross, it need no refining, but the Lord will purifie the sons of *Levi*, and purge them as gold and silver, that is, all men by nature having dross in them, till it be purged from them, shall so be purged as that after purging they shall be as refined gold and silver, having neither spot nor wrinkle, nor any thing impure in them, but they shall be as the body of Christ, pure as he is pure, and all glorious like Christ, so free from sin shall all men be after they are purged by the spirit of judgement, and by the spirit of burning, that they Mal. 4. 4. may offer unto the Lord an offering in righteousness, without any mixture of wickedness, for he shall separate the evil from the good, the dross from the pure silver, by his judgements with men, and when he saith he will come near to judgement, and be a swift witness against the sorcerers, and against the idolaters, and against the false swearers, and against those that oppresse the hireling in his wages, the widow, and the fatherless, and that turn aside the stranger from his right, and that fear not the Lord, I say, when he comes to judgement with all these in the spirit, it is to try and purge them of these sins, but the greater & many the sins are, with the greater terrour is the judgement of God unto them, he will be a swift witness against them, and so he was when he executed his own son for them, and will be also to them that believe not his

his suffering for them, he will be unto them a consuming fire to try them, and they shall suffer the vengeance of eternal fire, God himself before they can be purged, and by this fire they shall be saved, for all their works shall be burnt, and they shall suffer losse, but themselves shall be saved so as by fire; for saith the Lord, I am God, and change not, therefore ye sons of *Jacob* are not consumed, yet they were in the fire, and these sorcerers, adulterers, and false swearers, were of the sons of *Jacob*, that had rebelled, and gone astray from his ordinances, against whom God would be as a swift witness, to execute his judgements, and his furious rebukes for all their abominations, whose sins and abomination were greater then all the nations round about them, therefore he would not spare them, nor have pity on them, till his judgements had passed over them, for by his judgements he would refine them, rebuke them, and save them, and in the midst of these judgements he would be with them, to loose nothing of them, but their sins and abominations, for the people themselves we read were all saved, he would not loose a man of the house of *Jacob*, which were the greatest of sinners, in whom the salvation of all men was manifest; *for*, saith the Lord, *when thou walkest through the fire, I will be with thee, that thou shalt not be burnt, neither shall the flames kindle upon thee, for I am the Lord thy God, the Holy One of* Israel *thy Savior*, and thus he saith of all men, that he is the God of the whole earth, and the whole earth shall be full of his glory, and he will the salvation of all men, and not that any should utterly perish, and what he wills to do, that he doth, and no man resisteth his will, and he bids all men say, *thy will be done*, therefore in the salvation of some I include the salvation of all, to be manifest in due time.

Ezekiel 5.

Isa. 43. 2.

1 *Tim.* 4. 5, 6.

And thus the work of judgement by Christ is not to destroy man, but his sins and iniquities, which you (who know not his righteous judgements to save men) cannot believe: because you see not your sins to be purged, and your self saved, and so you cannot say with the Prophets, *in the way of thy judgements we have waited for thee, and when thy judgements are on the earth, the inhabitants of the world will learn righteousness*, but you oppose the judgements of God, and deny them yet to be come, and so deny the work which is done by them, which because you see it not in your self, you deny it in others.

Isa. 26.

And

And you deny the true meaning of the words of *John* the Divine in the Revelations, concerning the ſpiritual judgements of
Rev. 15.8. God, where the words are theſe, *And the Temple of God was filled with ſmoak from the glory of God, and from his power, and no man was able to enter into the Temple, till the ſeven plagues of the ſeven angels were fulfilled*, in which words you deny there is any Allegory or ſpiritual meaning to be underſtood, & you do ſeem to ſay ſomething, or nothing to any purpoſe, for you from thence ſpeak of a temporal judgement after a natural death, when it is clear that *John* ſpeaks of Chriſt ſpiritual judgements, how he comes to judge ſpiritually in his people, for the deſtruction of Antichriſt, and fall of ſpiritual *Babylon*, which is a myſtery that *John* ſaw in a viſion, to
Rev. 15 5 be accompliſhed with men here on earth, coming out of the Temple of the Tabernacle of the Teſtimony open in heaven, which Temple is the Lord God Almighty, and the Lamb ſtanding in the new *Jeruſalem*, which cometh down from God out of heaven, to dwell with men on earth, God himſelf and the Lamb they are the Temple thereof, and alſo the light therein, and there is no need
Rev. 21. 22,23,24. of any other light beſides them, and the nations of them which are already ſaved, ſhall walk in the light of it, and the kings of the earth were ſeen to bring their glory and honour into it, and it was to be open continually, and nothing that defileth nor worketh abomination, or maketh a lie, was to enter therein, but they which
25,25,26, 27. are written in the Lambs book of life, nothing but what hath the image of Chriſt upon it, and that live his life ſhould be ſeen there, in which Temple Chriſt himſelf ſhould ſit to do judgement, and juſtice, and make all things new with men, and to place within them his Temple and Tabernacle, in which himſelf ſitteth to en-
1 *Cor.* 6. 19. lighten them, and ſave them; *for know you not*, ſaith Paul, *that your body is the Temple of the Holy Ghoſt which is in you, which ye have of God, and ye are not your own?* and behold the Tabernacle of God is with men, and he will dwell with them, and then no abominable thing ſhall enter into them that are his Temple and Tabernacle, but that which is pure and undefiled, for Chriſt himſelf will be then all in all unto them, and they ſhall know it, and live in the enjoyment of it; all which with men will be accompliſhed before the work of God is finiſhed, in which time ſeven Angels are ſaid to come out of this Temple from God, and pour forth ſeven

Vials

Vials of wrath upon the earth, which are the judgements of God with men, to try, to purge, to perfect them, and save them, as I have already opened in this Book at large, as the onely worke of God which he is to do for mans salvation, and which worke in the pouring forth of the seventh Vial is compleated and finished; for so it is written, *And the seventh Angel poured forth his Vial into the air, and there came a great voice out of the temple of heaven from the throne, saying, It is done*: This is the throne on which Christ sate in judgement with *John*, and doth sit with men, during which time of the pouring forth of the Vials and Judgements of God before they were fulfilled, and the work fully done, the temple where the throne was set, was filled with smoke of the glory of God, and of these things which in men were consuming by the pouring forth of the Vials of wrath under the Lords Judgements, during which time no man could enter in or look into the temple of God, without being consumed by it, till the seven plagues of the seven vials were fulfilled upon sin and transgression; even as *Adam* he could not take of the tree of life, because of the flaming sword which turned every way, to keep the way of the tree of life, which sword is the wrath of God that men apprehend as a sword of Justice drawn against them for sin and transgression, which so long as men see it, they cannot take of the tree of life, they cannot look on God and live, they cannot behold Jesus Christ the Lamb of God slain for their sins, till they see Gods wrath and displeasure removed from them, and he in love reconciled to them, which they cannot see, till they see sin removed from them, then is wrath ceased, and judgement finished with men, and then they see the Lord sitting upon a throne, high, and lifted up in them, and his train filling the temple which is in them: Now is the flaming sword removed, and now is wrath turned into love, and now doth man look on God without trembling, and now he can enter into his temple without sin, and possess his soul in peace, and say with *Isaiah, Wo is me, I am undone, for mine eyes have seen the King the Lord of Hosts*, which is indeed an undoing unto man to see the Lord, for then he sees nothing of himself, or what may be said to be his own, remining with him, but all is lost and gone, he hath lost a life, and found a life, and sees no glory now but the glory of God, and the whole earth to be full of his glory, every thing praising the Lord, Isa. 6. 5.

Isa. 6.3. and saying with the Angel, *Holy, holy, holy is the Lord of Hosts, the whole earth is full of his glory*: at which voice of the angel, even Christ in man, every thing moves out of its place, heaven and earth passeth away out of its old form, into a new, the whole house is filled with smoke, and man utterly consumed to all things of the old heaven and earth, the old man is put off, that the new man may be put on, and now man cries out, Wo is me, I am undone, for now he sees his own vileness separated from him, which was his undoing; but this undoing is a mans making, as Christ saith, *Behold, I make all things new, and he that will lose his life for my sake, shall finde it.*

And when with any man in particular (as will with all men at last in the Creations restauration) these seven plagues are over sin and transgression finished, wrath ceased, and judgement ended, then doth man see all his enemies overcome in him, and at peace with him, and he at peace in himself, and entred into rest with the Lord, according as it was said unto *Job*, which is to be a particular work of God with every man in his order, to be spiritually fulfilled in him. It is written, *He shall deliver thee in six troubles, yea in seven there shall no evil touch thee, in famine he shall redeem thee from death, and in war from the power of the sword, thou shalt be hid from the scourge of the tongue, neither shalt thou be afraid of destruction when it cometh, at destruction and famine thou shalt laugh, neither shalt thou be afraid of the beasts of the earth, for thou shalt be in* Job 5. 19, 21, 22, 24. *league with the stones of the field, and the beasts of the field shall be at peace with thee, and thou shalt know that thy tabernacle shall be in peace, and thou shalt visit thy habitation, and shall not sin.* This work is accomplished with men in the pouring forth of the seventh Vial, when the mystery of God shall be finished, and this is to be spiritually fulfilled in men, by the Lords spirituall Judgements, when he hath done the worke of refining man, and hath finished sin, and ended his Judgements with man, having purged the conscience from dead works, to serve the living God, and to have in 1 Pet 4.1. them the same minde as is in Christ Jesus, to have suffered in the flesh, to have ceased from sin, & crucified the old man with all his corrupt deeds, and to have put on the new man which is created in righteousness and true holiness, which is for man to be renewed in the spirit of the mind, and so to be free from sin: this is the work of God,

God, which every man is to wait for in the way of the Lords judgements, and to know in himself that love of God which passeth all carnal knowledge, which I have seen, though you have not; and which I can speak, though you cannot, and therefore have I spoken it that all that will may see it, and I have kept back nothing which God hath revealed unto me for his own glory, and the profit and comfort of the people and to convince the gain-sayers, that they may turn unto the living God, and to the way of his spiritual Judgements, no more to go after their own inventions.

CHAP. LIV.

Of the spiritual and incomprehensible Judgements of God: How we are to search into the deep things of God, and who can do it, that the fulness of God in Christ may be revealed in men, and enjoyed by men; with a word of Exhortation for to stand fast in the truth.

BUt you say, *We must not pry too narrowly into the judgements of God, because they are incomprehensible.*

I answer: That because the judgements of God are incomprehensible, therefore it must be an incomprehensible spirit and spiritual eye that must discern them, and the work of them is also incomprehensible and within men, and how then are they temporall and outward judgements upon the bodies of men, as you have said? and to be visibly executed after a visible form and maner, on a particular material day, which you cal the last day, & end of the world, as you have all along said, and which I have opposed you in, therefore you now contradict your self in acknowledging the judgements of God to be incomprehensible, which then they are not to be comprehended by men after an outward maner, as you would have it, *and my ways are not your ways, saith the Lord*, yours are visible, mine invisible, your fleshly and outwardly, mine spiritually and inwardly, mine, saith the Lord, are in the heart and in the mind, and therefore *David* saith, *Behold, thou desirest truth in the inward parts; and in the hidden part thou shalt make me to know wisdom, and create in me a clean heart, O God, and renew a right spirit within me:* and they are Scribes and Pharisees, hypocrites, that look after outward worships and works, but they are the true believing Christians that look for all worship and obedience within. Psal. 51. 6. 10.

And thus all the ways and judgements of God, are inwardly to be performed in the heart and minde, and are called *the deep things of God*, and therefore you dare not pry into them, because you cannot see them, and have not a spirit to look into them, to endure them, but would be destroyed by them, but we who have the spirit of God, do not fear, but are commanded by a power from on high, to look into the deep things of God; even the hidden mystery of
1 Cor. 2. 14, 15, 16. God, which you or the natural man cannot; *for the natural man receiveth not the things of the spirit of God, for they are foolishness unto him, neither can he know them, because they are spiritually discerned, but he that is spiritual, judgeth all things, yet he himself is*
1 John 2. *judged of no man*, and the spiritual man hath an unction with the holy One, and knoweth all things, and none but the holy One doth know it; *for who knoweth the mind of the Lord* (saith *Paul*) *that he may instruct him? but we*, (saith he that are spiritual) *have the mind of Christ*, according as it is written, *Let the same minde be in you, as is in Christ Jesus.* And that of Christ, whersoever it is, it can look into the deep things of God, into the divine and in-
Col. 1. 2. comprehensible judgements, and have the assurance of understanding in the acknowledgement of the mystery of God, and of the Father, and of Christ, in whom are hid all the treasures of wisdom and knowledge, *for in Christ dwelleth all the fulness of the Godhead bodyly*, that he that hath him, must needs have his fulness, and the mystery of God, for he is that mystery which hath been hid, and is now revealed, and we are said to be compleat in him, and to receive of his fulness, grace for grace, by which we grow up and
Eph 4. 13. Eph. 3. 16. are strengthened with all might by his spirit in the inner man, and are filled with the knowledge of his will, in all wisdom and understanding, able to comprehend with all saints, what is the
Col. 1. 9, 10, 11. bredth, and length, and depth, and height, and to know the love of Christ which passeth knowledge, to be filled with all the fulness of God, which fulness is Christ in us the hope of all our glory, which because you have it not, you know it not, neither can believe it; but this I know, and am assured of, that every one that hath Christ, hath this fulness of God in him, and therefore I have spoken it, and also write it, to manifest it to the world, that all men might know their interest in Christ, which you would hinder them from, and which I, though in bonds, have endeavored to make

known,

known, and would have no man deceived, for God is not mocked, but he and his people, and his people and him, are all one in Christ Jesus, and Christ and them are all of one God and Father, for which cause he is not ashamed to call them brethren: and as all things is given unto Christ, so hath he given all things unto men to be heirs with him, that all is theirs, and they are Christs, and Christ is Gods, and this is the great mystery of God, in which I have bin a faithful steward to declare, vindicate, and maintain that all men are all one in Christ Jesus, without respect of persons with God. And so I have answered your book, and cleared all objects for all mens salvation by Christ, to be manifest to them in due time, according to the scriptures. And with *David* I can say, *I have preached righteousness in the great congregation, lo I have not refrained, O Lord, thou knowest, I have not hid thy righteousness within my heart, I have declared thy faithfulness and thy salvation, I have not concealed thy loving kindness.*

Heb. 2. 1 Cor. 3. 22. 23. Col. 1. Psal. 40. 10.

A word of Exhortation to all the Lords people, that desire to stand fast and be established in the truth of the Gospel of Peace.

AND now lastly, my brethren, I conclude with the words of the apostle, when he was in bonds for the truth, unto which I with him beareth witness in my bonds, in the behalf of all the Lords people that know him, and would be established in him, and the power of his grace, *Finally, my brethren, be strong in the Lord, and in the power of his might, put on the whole armour of God, that ye may be able to stand against the wiles of the devil; for we wrestle not against flesh and bloud, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places, wherefore take unto you the whole armour of God, that ye may be able to stand in the evil day, and having done all, to stand; therfore having your loynsgirt about with truth, and having on the brest-plate of righteousness, and your feet shod with the preparation of the gospel of peace, above all taking the shield of faith wherewith ye shall be able to quench all the fiery darts of the wicked, and take the helmet of salvation, and the sword of the spirit, which is the word of God, praying always with all prayer and supplication*

Eph. 6. 1. soon.

plication in the spirit, and watching thereunto with all perseverance, and supplication for all saints, and for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel, for which I am an Embassador in bonds, that therein I may speak boldly as I ought to speak. Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be glory in the Church by Christ Jesus throughout all ages world without end. Amen.

Pleiation in the spirit

FINIS.

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